

THE STEEP ASCENT

RAMNAD RECORDS
AND MEMORIALS

PRELATORY NOTE BY
HON. MRS. GELL

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THE STEEP ASCENT



"I will lift up mine eyes unto the hills: from whence cometh my help."



CHURCH AT KODAIKANAL.

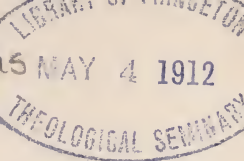
(June 16th, 1889.)

THE STEEP ASCENT



IN CHRISTO SALUS

Frederica G. F. Thomas



THE STEEP ASCENT

MEMORIALS OF ARTHUR HEBER THOMAS

AND

RECORDS OF THE RAMNAD MISSION, S.P.G., 1532-1906

BY

F. G. F. T.

TOGETHER WITH A PREFATORY NOTE

BY THE

HON. MRS. GELL

WITH TWENTY-TWO ILLUSTRATIONS

In Christo Salus

They climbed the Steep Ascent of Heaven
Through peril, toil and pain.
O God, to us may grace be given
To follow in their train.—Heber.



LONDON

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1907

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TO
ALL PUBLIC SCHOOL BOYS
THIS RECORD OF A PUBLIC SCHOOL BOY'S
CONTRIBUTION TO
THE EMPIRE AND THE CHURCH
IS DEDICATED



COMPILER'S NOTE

THE contents of this small volume include materials which were originally collected for a History of the Ramnad Mission, but which, in obedience to an honoured suggestion, are given together with Letters and Memorials in the form here presented. The whole has been subjected to careful editing, by means of which it is hoped that some of its many imperfections have been remedied.

The compiler of these records desires gratefully to acknowledge the valuable aid which has been bestowed upon their production by counsel, pen, pencil, and camera. Sincere thanks are due to the S.P.G., S.P.C.K., and others, for granting ready access to sources of information; and not least to the contributor of the map, which has been specially drawn for the purpose.

CONTENTS

	PAGE
PREFATORY NOTE BY THE HON. MRS. GELL . . .	I

RAMNAD RECORDS

PART I.

I. EARLY HISTORY	11
II. THE COUNTRY	14
III. THE PEOPLE	20
IV. RAMNAD TOWN AND DISTRICT	22

PART II.

I. EARLY MISSIONS IN SOUTH INDIA, 1532-1825 . . .	31
II. A WAITING MISSION, 1825-1873	44
III. ONE CLEAR CALL, 1873-1878	50
IV. BISHOP CALDWELL'S VISITS, 1877-1881 . . .	58
V. THE DAILY ROUND, 1882-1887	68
VI. "UNITAS IN CHRISTO," 1888-1889	78
VII. MISSIONARY METHODS	89

PART III.

I. LETTERS AND MEMORIALS OF ARTHUR HEBER THOMAS, MAY, 1887, TO NOVEMBER 2ND, 1890 . . .	99
II. ESTIMATES OF LIFE AND CHARACTER OF ARTHUR HEBER THOMAS	134
III. MEMORIAL WORK—TABLET AND SCHOOL CHAPEL . . .	147

PART IV.—1891-1906

I. A SHEPHERD OF SOULS (BISHOP CALDWELL)	. 161
II. RAMNAD MISSION, 1891-1896	. . . 167
III. SURSUM CORDA	. . . . . 172
IV. BEYOND THE VEIL	. . . . . 177
V. A PROBLEM SOLVED, 1896-1900	. . . . . 182
VI. A FEAST OF TABERNACLES	. . . . . 191
VII. PERSEVERANCE	. . . . . 203

APPENDICES

I. ADDRESSES FROM NATIVES	. . . . . 215
II. RAMNAD DISTRICTS	. . . . . 218
III. ADDRESSES TO CANDIDATES FOR CONFIRMATION AND OTHERS, BY REV. A. H. THOMAS	. . . . . 224
IV. LIST OF MISSIONARIES	. . . . . 242
V. LIST OF ASSISTANT CLERGY AT RAMNAD	. . . . . 244
VI. CHRONOLOGICAL TABLE OF EVENTS	. . . . . 246
AUTHORITIES CONSULTED	. . . . . 261

LIST OF ILLUSTRATIONS

Church at Kodaikanal (June 16th, 1889) . . .	<i>Frontispiece</i>
	FACING PAGE
Exeter College, Oxford	6
Arthur Heber Thomas—Oxford, 1886, <i>ætat</i> 24 ; India, 1889, <i>ætat</i> 27	8
The Temple of Tiruppalani, near Ramnad	12
Interior of Ramesvaram Temple	24
Heber Monument, Calcutta Cathedral	44
Ramnad Mission House (Singara Tope)	56
Christ Church, Ramnad, with Town Tank	68
Christ Church: Interior	72
Zemindar Bhaskarasawmy in Robes of State	88
Arthur Heber Thomas	100
General View of Kodaikanal	116
Ramnad Church, with Grave	134
Original Plan of Mission Buildings, including Memorial Chapel	144
Lead Tablet Erected in the Memorial Chapel at Ramnad .	148
Exterior of Chapel in Process of Building	150
Ramnad Memorial Chapel in Process of Building (Natives Floating the Flooring)	152
Ramnad Memorial Chapel Completed	156
Interior of Memorial Chapel, Ramnad	158
Boys' Boarding School Building, Ramnad	176
Lace School, Ramnad	190
Boys' High School, Ramnad	220
Map.	

INDIA

SO rich a shade, so green a sod
Our English fairies never trod ;
Yet who in Indian bowers has stood
But thought on England's "good greenwood !"
And blessed, beneath the palmy shade,
Her hazel and her hawthorn glade,
And breathed a prayer (how oft in vain !)
To gaze upon her oaks again?—*Heber.*

PREFATORY NOTE

LIFE, for those who stand on the threshold, is full of mysterious voices. The boy verging on manhood is conscious of strengths and weaknesses which as yet can scarcely be grasped. There are few who do not at one time or another dream of some radiant future, some worthy achievement in which their own individuality plays the *title rôle*. Often the curious reticence so characteristic of the Anglo-Saxon race prevents such idealism from finding concrete expression; and the pressure of daily claims, whether of work or athletics, fills the present, so that the quiet, insistent tones of Life in its most real sense are unheard amidst the turmoil. And yet for each young, vigorous spirit some niche in the great To-Be is waiting—a niche which none other can fill; a niche which it will take all the powers of mind and body granted to him adequately to tenant—a niche which, if he fails to fill it, will remain for ever a scar on the completeness of the scheme—marring by its emptiness the rich effect of the whole.

To divine the When and the Where is for each one the all-important problem. Only once can we live our lives. Missed opportunities never return. Others may be given, but not the one our blindness, our indolence, possibly our perversity, overlooked. In Lowell's fine words:—

Once to every man and nation comes the moment to decide
In the strife of Truth with Falsehood for the good or evil side!
Some great cause, God's new Messiah, offering each the bloom
or blight,

Parts the goats upon the left hand, and the sheep upon the right;
And the Choice goes by for ever 'twixt that darkness and that
light.

The object of education should be not only to fit us for the future, but to enlighten the eye of the soul so that we may claim the heritage prepared for us.

We live in a day when if England is to maintain her high traditions—if the Empire is to pursue its beneficent *rôle*, and to bring the blessings of civilisation and the “Pax Britannica” to the far corners of the earth; if the Church is to carry out the Master’s behest and uplift the spirits of those who know not God to a knowledge of righteousness—then every son of Britain must be ready to play his part. There is no room for loafers. Each life must pay the debt it owes to the Past by its contribution to the Present and to the aspiring Future. The youth of the Empire are stewards of a heritage such as few races have known, and in proportion as the individual responsibility of each is realized so will be the achievement. To many of us it may appear that the Unit matters little. From some points of view our method of public school education, with all its merits, tends to foster this fallacy. Individual idiosyncrasies are apt to be kneaded down by the steam roller of public opinion. It has been thought that the unvarnished record of these pages may be of assistance to those whose life-work is yet to choose, by depicting the matter-of-fact and very human materials from which a great-souled personality may spring.

There was nothing in the early days of Arthur Thomas’ life to differentiate him from his fellows. He was born at Warmsworth, August 14th, 1862, and spent his childhood in one part or another of the pleasant Yorkshire country with which his family was associated. He was one of a large flock of brothers and sisters, and learnt early in life the *savoir-vivre* and give-and-take which such a circle teaches. Each member had a definitely marked individuality, and the brothers and sisters unconsciously moulded each other, learning reciprocal lessons of patience, forbearance, and good-fellowship, and appreciation of

varied points of view. Arthur was accounted by them specially good-tempered, and full of a humorous tolerance of other people's foibles. From ancestors on the father's side, several of whom had held positions of considerable influence in Ireland and elsewhere, a habit of competence and capacity for leadership had been inherited¹ which early showed itself in the minor matters of life, and in after years found ample scope. But for the rest, Arthur throughout boyhood was just a sturdy, bright, reliable English boy—enjoying the varied employments of country life, not brilliant or specially fond of study, but responsible, and generally acceptable among his fellows.

After the usual Preparatory School education he went to Haileybury in 1877, and thence to Exeter College, Oxford, in 1882. The Oxford of the "eighties" was full of stimulus, and the abode of men of world-wide reputation. The veteran Jowett reigned at Balliol, and sent forth year by year his nascent Governor-Generals, Bishops, and Cabinet Ministers. Walter Pater delighted the eclectic with his delicate portrayal of early faith and art. Ruskin lectured to crowded audiences. Herkomer demonstrated to the privileged few the wonderful qualities of pencil and colour—painting the portraits of well-known men in a few hours, and addressing his audience the while in an uninterrupted flow of well-chosen English. Liddon's silvery accents and penetrating exhortations gathered hundreds round the University pulpit; while an invitation to his undergraduate breakfast-parties was a coveted honour. Bright sent forth his memorable hymns from the dignified seclusion of Christ Church. Freeman and Stubbs vitalized the dry bones of Early English and Norman archives. Max Muller, labouring at his *Sacred Books of the East*, gathered *literati* at his house from the ends of the earth; while Browning and Lowell, poet-historian and poet-

¹ Arthur Thomas' Grandmother was a Brodrick, and was descended from the first Viscount Midleton, Lord Chancellor of Ireland in 1714.

statesman, might be frequently met at the houses of one or another of the Heads of Colleges; and Froude was returning with the attachment of youth unabated to the Alma Mater, who after long years had condoned his early lapse from orthodoxy.

Such was the Oxford which Arthur Thomas knew; and even one who was not in close contact with the fine spirits who composed it breathed the atmosphere of great thoughts and ideals. At the house of his kinsman, George Brodrick, Warden of Merton, he was always a welcome guest; and there the best that Oxford could afford mingled with statesmen and politicians, novelists and orators, who in turn brought out fresh and unexpected flashes of character from their more academic brethren.

So far as his contemporaries were concerned, Arthur Thomas was equally at home in three colleges, for his two younger brothers were at Merton and Pembroke, and the trio were never happier than when in each other's company. They were all full of humour, and their sense of fun was unlimited. They had reduced mimicry to a fine art, and could imitate the noise of every known animal to the life. The hoary old Mob Quad at Merton would be enlivened after Hall by the crowing of cocks, the squealing of pigs, the barking of dogs, till the outraged Dons despatched the porter to silence "Mr. Stubbing's farmyard," and to evict the disturbers of the public peace. Practical jokes were also rife. On one occasion, when a very short-sighted "coach" was endeavouring to imbue the brotherhood's lively brains with some rudiments of the classics, they hit on the idea of lengthening the staircase at the top with a pair of steps, in order that they might enjoy his amazed bewilderment at the sudden cessation of the means of ascent, and revel in his absent-minded soliloquy as to the magic which had been at work since his descent an hour previously. Yet their pranks were never malicious or unkind, and, as on this occasion, their

strong young arms were alert to avert disaster, and the victim was foremost in enjoyment of the absurd situation created.

The Oxford period was one of true education, though not in the recognised studies of the place. All three brothers were expert with hand and eye, and excelled in practical matters—carving, drawing, carpentering, outdoor pursuits of every kind. They learnt from life rather than from books, and were favourites in any circle they frequented. The note of all three was a straight-forward manliness which made a mean action impossible. And no one ever ventured to take a liberty with any of them.

So the college life glided on, filled with friendships, boyish play, athletics, entertainments, a modicum of work, till the moment came, as it comes to all, when the expectant, irresponsible period was over, and life had to be faced.

The question of their professions had long exercised the minds of the brothers. Their father, himself a devoted clergyman of the old school, took it for granted that tradition would be followed, and that one or other of his stalwart sons would prepare in due course for Holy Orders, and be his successor in the spacious old rectory house and well-dowered family living. To him it was difficult to comprehend how anyone could wish to live an upright Christian life and yet feel himself unfitted to be a clergyman. There had long been an understanding that Arthur's next brother, a year his junior, should be ordained. But as the time for preparation drew nigh, the bright, lovable fellow shrank from the responsibility designated, and mustered up courage to explain the position to his father. It was a great blow. For many hopes and aspirations had centred round the fulfilment of this cherished scheme, and its frustration deeply wounded the father, not only on material grounds, but also because to him the refusal to follow in his steps appeared a slight to the profession he himself estimated so highly. In

his distress he turned to his elder son, Arthur, now just concluding his Oxford career, and knowing his upright, conscientious nature, urged him to keep up the family tradition and prepare to succeed him in due course. For Arthur Thomas this was the crucial moment of his life. His natural modesty and diffidence rendered the idea of assuming a superiority over his fellows well-nigh repugnant. The spiritual influences of Oxford, so potent with many of his contemporaries, had so far scarcely appealed to him. While fulfilling his own religious duties, the enthusiasm of the Faith had passed him by, and it was the very fact that he and his friends were conscious of being outside the inner circles of the elect which made him regard the idea of enrolling himself in their ranks as a presumption. He well knew that throughout his college career he had been no "plaster-saint," but just a young man full of the joyousness of youth, with no special ideals or aspirations, content to float on the stream of happy friendships and delights of every description, which Oxford so freely offers to her sons. Clean-living, honest, upright, honourable, he had been. But what were these qualities in comparison with the devotion of which he was conscious in many lives around him—the absorption in religious duties, the patient study of deep questions, which characterised some of his contemporaries?

Yet, on the other hand, his affection for his father made him infinitely reluctant to deal him a fresh blow. "It will break the dear old man's heart if I fail him too," was his pathetic rejoinder to one who urged him to be true to his own convictions at any cost. And then, after months of perplexity and conscientious scrutiny of motives, the momentous decision was taken. Little was said as to the reasons which moved him, for he was ever a "doer" rather than a "talker." But one day he quietly came to his father and said that he now felt he could conscientiously



Photo., Gillman.]

EXETER COLLEGE, OXFORD.

fall in with his wishes, and was ready to prepare for Orders at once. Great was his father's joy and satisfaction, and he spoke of the delight it would be to him to have the assistance of the well-loved son in the growing parish for which he was responsible. But here he found he had reckoned without his host. Arthur Thomas had no mind for the comparatively easy lot of a country clergyman. He had caught a glimpse of ideals which held him, and he doubted his ability to carry them out in familiar surroundings and within easy reach of college friends who would inevitably draw him back to the old irresponsibility. And so the son broke to his wondering father his resolution. He would fulfil his father's desire to see a son of his devoted to the service of the sanctuary, but it would be as a missionary in distant lands, where, beginning with the *practical* teaching of Christianity, he might in time rise to more spiritual heights.

And so it came about that early in 1887 Arthur Heber Thomas left the home, and kindred, and friends he so dearly loved for India, in obedience to that impulse which happily inspires many a young and ardent spirit to serve God and the Empire in his day and generation. He went forth with no sense whatever of anything unusual, far less heroic, in his action. He was simply a young fellow of twenty-five, going to try his hand at a task for which he was still diffidently unconvinced of his fitness, though his friends were under no such delusions. Three short years were given him to show his mettle. Little did he dream as he bid farewell to his best-beloved that they should see his face no more.

The following pages have been compiled at the desire of those who loved him, by one who is near akin to him, that others with the same simple qualities of manliness and latent strength may realize how much of achievement may be compressed into three short years, and may be encouraged to recognise that heroism is independent of

exceptional talent, and that Church and Empire alike need the sterling qualities which many an undistinguished soul can offer, so his ear be attuned to catch the clarion-call, which comes to all at least once in a lifetime, summoning them to the service of the Race, whether in Church or State.

Each of us heard clang God's "Come," and all were coming,
Soldiers all to forward face, not sneaks to lag behind!

EDITH GELL.

Hopton Hall,
January 15th, 1907.



Photo.

ARTHUR HEBER THOMAS.

Oxford, 1886.

Actat 24.

[Gillman.]



Photo.

ARTHUR HEBER THOMAS.

India, 1889.

Actat 27.

[Nicholas, Madras.]

PART I.

- I. EARLY HISTORY
- II. THE COUNTRY
- III. THE PEOPLE
- IV. RAMNAD—TOWN AND DISTRICT

Time running into years,
A thousand places left behind,
An' men from both two 'emispheres
Discussin' things of every kind;
So much more near than I 'ad known,
So much more great than I 'ad guessed,
An' me, like all the rest, alone—
But reaching out to all the rest!

Rudyard Kipling.

I.

EARLY HISTORY

VERY early traces of buildings are to be found in the Ramnad country even before the copper age. As far back as we can approach its history it is supposed to have formed part of the Pandya Kingdom, the Pandyan Kings of Madura being then the supreme power in Southern India.

About A.D. 1173 the Madura Kingdom was invaded by Purakuma Balin, King of Ceylon, who possessed himself of the island of Ramesvaram, where he built a temple. He took back with him thousands of Tamilians, and made them work in Ceylon as slaves. After this Kulasekara Pandya, King of Madura and Chola, invaded Ceylon, but was vanquished, and the Chola and Pandyan Kingdoms were annexed to the Ceylon Government, from which, under King Rama of Oude, who conquered Ceylon, the rulers of Ramnad derived their title of Setupathy. We have some authentic history of them from the time of the rule of Sadeika Tever Setupathy, under whom peace was restored to the country (about 1600), cultivation was encouraged, and the towns of Ramnad and Pogalur were fortified with mud walls, and improved. The Ramnad Kingdom was divided into three portions under Dalavoy Tanakka Tever about 1646, but was soon after reunited under Ranganatha Setupathy, who succeeded him. Ranganatha, *alias* Kilavan Setupathy, who reigned from 1674-1710, was chiefly remarkable for the way in which

he persecuted the Christians, although the persecution was mainly due to the cruel and fanatic Dalavoy, Kumara Pillai, and ceased at his death. It was in this reign that the capital of the Ramnad Zemindary was removed from Pogalur to Ramnad, the present seat of government. Ranganatha pulled down the mud walls of the Ramnad fort, and replaced them with stone; and the Palace was built in the centre, surrounded by high masonry walls. The fort was square in shape, with sides half a mile long, formed of a single wall 27 feet high and 5 feet thick, without ramparts, but with loopholes, and surrounded by a deep ditch.

The Palace of the native ruler, or Zemindar, still exists, with its high extensive buildings and wall round, but the fort and bastion are now in ruins. The spacious reservoir to the west, called the Mugavai Urani, was dug out and improved to collect the rain water as provision against the drought of the summer months, thereby benefiting the people so much that they gave their prince the title of "Lord of the Tank of Mugavai." Rama is said to have washed his face in it on his way to Ceylon.

In December, 1709, a tempest and hurricane caused a terrible inundation. The tanks in the country were all full, and they burst one after another and discharged their contents over the rich low-lying lands in the neighbourhood, forming vast lakes, which were increased by rain and freshets which came roaring down the beds of the rivers. In the dead of night a mighty wave came, bearing along with it the wreck of houses and churches, trees, struggling sheep and cattle, dead bodies, half-ripened crops—in a word, all that was most valuable and useful in the country over which it had careered. The rice crops utterly perished, and the fields were rendered useless by deposits of sand and salt, until cleaned and prepared for cultivation, and most of the wells and tanks had been fouled and poisoned. Famine reigned in consequence for some years



THE TEMPLE OF TIRUPPALANAI, NEAR RAMNAD.

in the Marava country, and numbers emigrated to Tanjore and Madura ; and all these miseries were increased by the death of the Kilavan, and the disturbances which ensued. When the Setupathy died his forty-seven wives were burnt alive with his body. The next prince, Tiruvudaga Tever (1711-1725) was very religious, and would never deny himself the privilege of worshipping at Ramesvaram, however much State business he had during the day at the public offices at Ramnad. By keeping constant relays of horses posted along the heavy sand to Toni Korai, and boats beyond, he managed to reach the Temple by sunset, although thirty-seven miles distant. He appointed his son-in-law Governor at Pamban, to assist the pilgrims in their passage over the channel, and on their wearisome march across the sands to Danushkoti. The son-in-law levied a poll tax, with which he paved the eight miles of sandy road between Pamban and Ramesvaram ; but the Setupathy was so angry at his doing so without authority that he put him to death.

In 1793 Ramnad was ceded to the British Government, after various disturbances, and Colonel Martinzi was sent with a force of English to occupy the country, which was considered rebellious and troublesome, and to levy the annual tribute punctually from the Setupathy. He settled in the heart of the town, in the bungalow which still exists, and is called after his name.

In 1795 the Setupathy was deposed on account of rebellious conduct, and the country was taken under Government management, a Collector being appointed for a time to administer at Ramnad ; and for one or two years the country became tranquil.

In 1797 there was a fresh revolt against the Government, an attempt was made to restore the Setupathy, and when Mr. Lushington was appointed collector in 1799 he found his charge in a very unsettled condition, which, however, soon improved under his management.

In 1802 it was determined to settle the Ramnad Zemindary permanently, and the English Government placed Ranee Mangaleswari Natchigar, the sister of the Setupathy, on the throne in July, 1803. A deed was executed by Lord Clive, then Governor of Madras, which granted the Zemindary to her, her heirs, successors, and assignees. Her reign is particularly remarkable for the charitable endowments which she made during her four years' management of the estate. She died about 1807, and was succeeded by her adopted son, Annasami.

Within the next fifty years difficulties occurred which gave rise to two important protracted litigations, and the estate became much encumbered.

In 1871 the Ramnad estate or Zemindary having become heavily involved in debt, not only to the Government, but also to the Chetties (money lenders), the former decided to sequester the estate. Mr. Lee Warner was entrusted with this very responsible and delicate duty. In 1873, on the death of the Zemindar, his son being a minor became a Ward of the Madras Government; and the Board of Revenue, which had administered the estate as sequestrator, now had to exercise its powers as a Court of Wards, Mr. Lee Warner still remaining in charge.

II.

THE COUNTRY

THE aspect of the country is described in the *Ramnad Manual*¹ as extraordinarily flat and uninteresting, especially all along the seaboard and for several miles inland, where high sandy ridges of blown sand and shallow salt water lakes, almost impassable in wet weather, are intersected by

¹ A book of reference and research compiled by order of the Madras Government, and printed at the Ramnad Mission Press in 1890.

drainage streams, muddy and difficult to cross. Many of these streams are hardly more than broad rivulets, not navigable, but everywhere fordable. They supply numerous lakes upon the estate. There are nine important ones. The banks of all the rivers are low and sloping, and generally covered with coarse grass and cocoanut topes in places. The only approach to a hill in the whole estate is one small rock called the Jogilipatty Hills. The scenery is such that no one would ever care to see again—sandy and unprofitable wastes, covered to some extent with palmyra and odai and babal trees. The banks of the Vaigai are well clothed here and there with plantations of cocoanut, tamarind, and mangoel trees, which thrive well. The soil is poor, for the most part sand, and hard sandstone near the sea below the surface; and in the southern districts rocks and beds of black and grey clay. Bishop Caldwell says of it: "Nowhere, I suppose, can sand be found so red as the red sand of the south-east coast of Tinnevely; the palmyra palm grows in it better than in anything else." A specimen of the sand which was sent to the Vienna Exhibition outstripped in redness that of any other region. Along the sea coast salt marshes are to be found in several places; here and there are salt factories, and the salt crops produced are good and remunerative. Salt is an important industry, and the monopoly of the Government. The villagers near the coast are generally fishers, and of a low caste; they catch the fish either by hook or line in the deep sea, or by nets near the coast. The net fishing is chiefly done in boats in this manner: One end of the net is secured on the shore—the boat drops the remainder as it goes, and drags the net round till the coast is reached again, a little way off. Men and boys then drag in the net, and in this way successive patches of the coast are gone over. Though they often take a quantity of fish, it consists chiefly of very small fish, used for salting, and the fishermen make only a hand

to mouth existence. The rulers of Ramnad are entitled to the best and largest fish in each net as a royalty. The fresh-water fish in the tanks are caught by nets and wicker baskets, or, when the water is low enough, men, women, and children catch them with their hands. Sea fisheries are carried on to a considerable extent at Pamban. Sea fish, pomplet, white and black prawns and oysters are plentiful. Whales are said to be cast up occasionally at Pamban. Sharks are abundant in some parts, and turtles can be caught along the coast of Manaar. The fishermen belong to many castes, according as they fish in tanks or in the sea.

The coast line measures about 120 miles. The principal ports are Pamban, Kilakarai, and Devipatam. Ships or steamers of any large size do not approach these ports, but small vessels are to be seen in great numbers taking passengers from Ceylon, British Bermuda, and the Straits with ordinary merchandise. The earliest navigators of the Indian Ocean were the Paravers, who maintained themselves by diving for pearl oysters and chanks and by coral fishing, cloth dealing, etc. The Paravers were of obscure origin, but no doubt a once powerful race with a succession of kings. They were the first converts made by the Portuguese; and from a letter from Father Martin, dated June 1st, 1700, it seems that the Portuguese helped them to shake off the Mohammedans on condition of their becoming Christians. After this they flourished and built many villages, but when Father Martin's letter was written were in a miserable condition owing to their protection having been withdrawn.

The population of Pamban consists mostly of divers, pilots, or fishermen. Ships pass by the Pamban Channel through the Adam's Bridge, from the Gulf of Manaar to Palk's Strait. The island and seaport are cooler and healthier than the town of Ramnad. Cocoanuts, pomegranates, limes, and other fruit trees are plentiful, and bear

good produce ; they are grown in every garden and back-yard. In the early days of the S.P.G. Mission, Pamban was the residence of the missionary in charge, but Mr. Billing removed the headquarters to Ramnad itself, in order to carry on the work more effectually from a central position.

Kilakarai, another seaport about ten miles south of Ramnad, is, as its name implies, the easternmost limit of the estate, the thick groves of palmyra, the houses and granaries fairly built on the shore, and several Mussulman mosques and tombs, give it, as seen from the sea, a beautiful appearance. A small Roman Catholic Church is here, and the ruins of a Dutch factory adjoin it. There is a port and a large coasting trade, but the rugged rocks, which are only seen above water at low tide, render the coast dangerous for vessels without a pilot.

Bishop Cotton, in a review published in 1865, thus describes the peculiar character of the scenery of the Tinnevely district :—

Undulating plains, the colour of fire, studded with straight, stiff palmyra trees, and diversified at rare intervals by belts of bright, rich green. These barren regions are called *téries*. A *téri* may be described as a gently sloping hill, consisting entirely of red sand, and supporting no vegetation but the palmyra ; towards the lower part of the hill the water lies very near the surface, and thus the peasant is here enabled to cultivate a luxurious garden of plantains, which relieves the otherwise desolate appearance of the country. This description, however, applies not to all the province, but to its southern portion only, for it is divided into two sections by the Tamravarni, or copper-coloured river. North of this fertilizing stream we lose the peculiar features just described, and find ourselves in a blistered black soil from which bales of cotton travel to Tuticorin, and eventually to Lancashire.

The seasons are, as we have seen, precarious, and as to climate the heat is intense, except within twelve miles from the coast, where it is absolutely cool. Dindigul is somewhat cooler than Ramnad. Pamban is mild, with sea breezes on all sides, and was once used as a sanatorium for the district, though now it is superseded in a great

measure by Kodaikanal. March, April, May, and June are the hottest months, or said to be so; but it is, in fact, hot from March to October, with short intervals of rainy days. The rainy season proper lasts from October to the middle of December, and from then to February it is cold.

There are only two roads on the estate—the one from Madura to Ramnad, and the one from Madura to Kamuthy. Communication is therefore often interfered with during the floods and heavy rains. The road between Pamban and Ramesvaram has recently been constructed by contribution. Road-making is difficult and uncertain owing to the absence of gravel. The soil is sandy with a substratum of rock. Constant litigation and bad management have helped to impoverish the estate, and under the system of paying tax in kind crops produced by irrigation cannot be carried home without leave of the estate officials.

The Island of Pamban is about seven miles square, much covered with babool trees, cocoanut palms, and a few gardens with fruit trees, which make up all the cultivation. The ground is never ploughed, but merely turned up by a hoe.

The crops chiefly cultivated in the Ramnad district are: Rice and maize, sugar-cane, betel (a creeper), plaintain, used green as curry or eaten ripe as fruit—a very profitable crop; tobacco, potatoes, onions, chili, etc.; millet and other kinds of grain and roots.

The proverbs of the country show much faith in careful supervision and industry as regards agriculture, *e.g.*—

“The wealth of the plough is unfailing.”

“Crops uncared for by the owner will not prosper.”

“No calling is equal to agriculture, if the owner personally supervise it.”

“There is no occupation more remunerative than agriculture.”

Upwards of a hundred sayings such as these are quoted in the *Ramnad Manual*, some bearing upon signs of weather, others giving directions for cultivation, or comparisons of customs and values according to native ideas and results of experience.

Many manufactures and industries are carried on in the estate, the chief of which are cotton cloths and carpets. Paramagudi stands first on the list of manufacturing towns for the chintz which is its speciality.

But, however diligent, the natives cannot compete with European machinery and low prices, arising in consequence of a large output, so their weaving is now confined to local use, or to that of their immediate neighbours.

Gold and silversmiths are to be found in large towns such as Ramnad. A certain number of people are employed in the dyeing of cloth or thread, chiefly from Indigo, Madder, Umarie, found in the mainland and islands. Oil from various seeds is crushed out by native oil mills worked by bullocks.

The wares exported from the district are cheroots, chanks, salt, salt fish, tobacco, cotton, skins, coarse cloth, surplus paddy, grain, etc. The villagers live chiefly on dry grains. The value of food for one month is Rs.2 (less than 2d. a day) or under. They wear coarse white cloths, costing from Rs. 1.4 to Rs. 2 each. They generally possess, besides houses and land, some sheep, bullocks, household utensils, and certain ordinary jewels.

Their houses are usually thatched, with mud walls, costing from 5 to 100 rupees, according to size and the nature of roofing materials, which may be stalks of corn, palmyra leaves, or cocoanuts, which are more costly than the other two materials. The tiled and terraced houses in some big villages cost from 100 to 1,000 rupees.

III.

THE PEOPLE

THE general castes which make up the population of the Ramnad estate are numerous and various in origin. Their manners, customs, and social status vary considerably, and certain trades are confined to, or pursued by, certain castes. The *Brahmins* claim that they are not natives of the country, but were sent for by former rulers to assist in temple worship and attend to the religious requirements of the people. Most of them live by agriculture, and a few are officials of the estate. The *Rajus* are personal servants of the Zemindar. The *Vellalers* are unsurpassed as accountants. In bygone years they kept accounts with iron styles, on palmyra leaves, by lamplight no less than by daylight. Whilst running by the side of the Tahsildar's palanquin they could write to dictation, and even make arithmetical calculations with the strictest accuracy. The *Maravers* form the chief inhabitants of the estate, and are perhaps the oldest caste in the country. They are now only about half as numerous as the Vellalers and other allied castes, whereas two hundred or three hundred years ago they must have been by far the most powerful of all the castes in the Pandya country. A king of Ramnad in former times could, it is said, assemble an army of 40,000 Maravers at a day's notice. Their name comes perhaps from Maru, a sandy desert, or from *Maruun*, bravery, etc., pointing to their martial habits. There is another legend that Rama thanked them for assisting him in his war against the demon Ravana, exclaiming in good Tamil, "Maraven," "I will never forget," and that is why they have ever since been called Maravers. They worship only their own peculiar demons, and have very singular marriage ceremonies, and in some respects their dress also is unlike

that of other tribes. They wear very long hair (except the chiefs) and handkerchiefs round the head. The women hang weights to their ears to make the holes larger, and wear wonderfully large and heavy metal ornaments. Formerly each man was a soldier, and had land granted to him by the Setupathy, according to his military rank, paying tribute on the produce. The *Idaiyers* are cowherds and shepherds. The Ramnad estate is ill-suited for grazing purposes, so those who cannot get enough work have become gardeners, since they hold other work to be degrading.

The *Reddies* are a purely agricultural people, and of finer physique than most of the Tamil castes.

They are not aborigines, as is evidenced by their speaking Telugu in private life, though they use Tamil in trading. It is very difficult to trace the period of their immigration. Enquiries, even among their Zemindars, fail to bring to light any MSS. beyond one or two genealogical charts, without date of any kind. According to one of the many legends referring to the immigration of the Reddies, it seems probable that it took place at a very remote period. The legend runs that the Reddies accompanied Rama on his expedition into Ceylon; this would give the period of their immigration a date as early, perhaps, as the reign of Solomon. One circumstance gives an air of probability to this, *i.e.*, all the Reddies, in Tinnevely at least, style themselves *Oude* Reddies—and the spirit-stirring adventures of Rama, be it remembered, commence in *Oude*, and carry us from thence as far as Ramnad.¹

The *Shanars* are chiefly palmyra-tree cultivators and farmers, and are very numerous amongst the native Christians. The *Paragars* (from Parai, the drum which they formerly beat), though despised by the other castes, are gradually qualifying themselves for various positions in life, more especially under the influence of Christianity.

The *Pallers* are agriculturists and weavers. A considerable number have embraced Christianity.

¹ Paper by Rev. J. G. Kearns on the "Tribes of South India."—*Colonial Church Chronicle*, 1858.

The *Agambadiers*, closely connected with the Maravers, are much employed as domestic servants. Several other castes will be mentioned later on as having been influenced by Christian effort.

The chief traders are termed chetties, or merchants. There are various classes of artizans, such as workers in gold and metal, stone-cutters, washermen, shavers, barbers, pot-makers, hive-burners, knife-grinders. Dancing girls and musicians are to be found in every village which has an important temple. Some of these form a complete chorus, the "smaller music." "Big music" is the band of musicians, all males, who play upon the native clarionet called Nagasuram, with a big drum, etc.

Every Indian village forms a separate community or republic, all contributing in sections to each other's wants, with a judge, chief, or magistrate at the head, and with its registrar, watchman, smiths, carpenters, washermen, barbers, etc., etc. Then there are the messengers. A messenger taking a message from one village to another is sure to call at the house of the Totty, who, according to caste rule is bound to provide him with meals, and often willingly goes without himself in order to do so.

IV.

RAMNAD—TOWN AND DISTRICT

THE town of Ramnad—or, as it ought rightly to be called, Iramanathapuram—the town of Rama's Lord, from which the district takes its name, is called after the god Ramanathasawmy, whose shrine is at the temple at the Island of Ramesvaram, the most noted of the eleven islands comprised in the Ramnad district, or estate, which covers an area of 1,600 square

miles on the East Coast of the Indian peninsula north of Tinnevely. Since about the beginning of the seventeenth century the Ramnad district has been in the possession of a powerful race of Maravers, who obtained their lands through their fidelity and allegiance to the great Pandyan Kings of Madura. Ramnad now ranks amongst the most important and wealthiest of the States, paying an annual tax direct to the British Government. The ruling chiefs derived their hereditary title of "Setupathy"—"Lord of the Bridge or Causeway"—from their control of Adam's Bridge, a narrow ridge of sand and rock which connects the Island of Ramesvaram with the coast of Ceylon, and nearly closes the Gulf of Manaar on the N. and N.E. The channel of Pamban separates the island from the mainland. The low foot-shaped island of Ramesvaram, which takes in the three villages of Pamban, Ramesvaram, and Thangachimadam, is at the end of Adam's Bridge between Ceylon and the S.E. coast of the peninsula. According to tradition, Rama, King of Oude, about the thirteenth century (B.C. 1300), in obedience to his father, took a tour over the greater portion of India, and while he was on his travels his wife, Setu, was carried away by the King of Ceylon. Rama built a bridge or Seta over the sea, and, aided by Hanuman and his host of monkeys, marched across, invaded Ceylon, and killed King Ravana in battle. On his return he rested at Ramesvaram and bathed in the Danushkoti, at a place called Nine Stones, on the sea shore, indicating the nine planets, in order to free himself from the sin of killing Ravana, and worshipped Esvara, whence the name Ram-esvaram. It is said that when Rama wished to worship Esvara he sent Hanuman, the monkey-god, to fetch a "linga," or idol, from Kasi, or Benares. His messenger was so long in returning with it that Rama directed Setu, his wife, to make another. When Hanuman came back with the idol, to find he had had all his trouble for

nothing, he was very angry, jumped to his full height and fell on his face, which he hurt much. Rama pitied him, and was touched by his bravery, and ordered that his idol should be first worshipped, and then Hanuman's, which is done to this day. Furthermore, a red figure of Hanuman, all over blood, was dedicated in front of the Eastern gate, and is worshipped by the pilgrims.

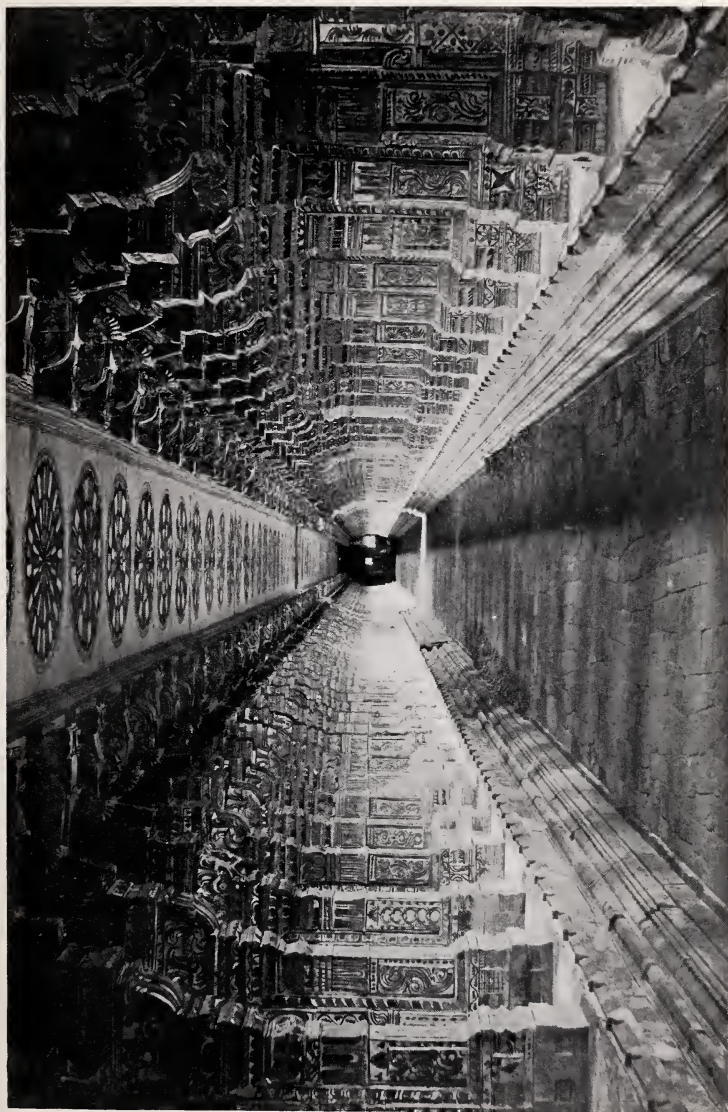
The name "Adam's Bridge" is derived from a Mohammedan legend that Adam crossed the bridge on his expulsion from Paradise. It is a coral reef with the appearance of a broken bridge, and the natives believe it to be the remains of the bridge formed by Hanuman and his army of monkeys when he invaded Ceylon for the recovery of his wife Setu.¹

Bishop Heber in his *Journal* writes:—

Adam's Peak is the highest mountain in Ceylon, about eight thousand feet above the level of the sea, and has seldom been ascended, not so much from its height as from the difficulty of the latter part of the ascent, which is quite perpendicular. Two ladies, however, have been amongst the few adventurers, and got up by means of chains and pulleys. The Mussulmans have a tradition that Adam, when driven out of Paradise, alighted upon the Peak, and a mark, which bears resemblance to a human foot, is supposed to be the impression made by him while expiating his crime by standing on one foot till his sins were forgiven.

The great temple of Ramanathasawmy is unique. The side corridors are 700 feet long, and open into transverse galleries as rich in detail as themselves; which, with varied modes of lighting, produce an effect of picturesqueness and mystery not equalled anywhere in India. Unfortunately, the whole has been so extensively whitewashed and painted that the general effect is altered, and much of the intrinsic sharpness of detail is destroyed. The Temple is not the work of one age, but extends over a period of three hundred and fifty years, and has been erected and endowed

¹ See *Indian Wisdom*, by Monier Williams.



INTERIOR OF RAMESVARAM TEMPLE.

almost exclusively by one family, the Setupathy chiefs of Ramnad. It is one of the last great works of the Hindus and is still visited daily—more especially at certain seasons—by thousands of pilgrims. No less than seventy important heathen temples are under the management of the Setupathy, besides many religious and charitable institutions, but that at Ramesvaram is the second most sacred in India. It is thus described and commented upon by Bishop Chapman, of Colombo, in his *Journal* in 1846:—

A noble pile of as great magnitude as magnificence, with two massive towers at one end, connected with a no less massive front, like Lincoln Cathedral, and a central tower still higher, and more ornamented. In that splendid interior, with its successive colonnades, porches, and domes, all strangely but highly decorated, in the great feast of September, multitudes throng from all parts of India, in pilgrimage, with offerings of water from the Ganges in little phials. Follow some of those excited companies as they pass on by their usual route to Colombo. At Manaar, a few miles from their great temple, they might hear, in 1846, that there were English there, not only without a church, but only visited twice a year by the missionary of Jaffna, though there were more than fifty communicants. As Bishop Middleton long ago remarked, “in a country where everything is vast in nature all round, and where superstition has raised her gorgeous temples, and where the mind of the people is singularly sensitive and imaginative, it is not only most false policy, but it is positively unjust to our sacred cause that Christianity alone should, in its outward forms, appear puny and contemptible.”

The following description of a Ramayana festival at Allahabad is taken from Bishop Heber's *Journal*, September, 1821:—

It was with the greatest difficulty that a carpenter could be found in the whole city to drive a nail, or a blacksmith to make a horse-shoe; it being the festival of Rama and Setu all the world was employed in seeing the hero, with his army of monkeys, attack the giant Ravana.

The Ramayana festival consists in a sort of dramatic representation during many successive stages of Rama's history and adventures.

At Benares, I am told the show on such occasions is really splendid. The Rajah attends in state, with all the principal inhabitants of the place; he lends his finest elephants and jewels to the performers, who are children of the most eminent families, and trained up by long previous education.

These children were at one time never allowed to grow old, but on the last day of the show they were poisoned in the sweetmeats given to them, in order that it might be said that their spirits had been absorbed into the deities whom they represented.

In the reign of Ranganatha, 1674-1710, the capital of the Ramnad estate was removed from Pogalur to Ramnad, which thus, with Palace and Temple, became a veritable stronghold of heathenism. Christianity was first introduced by the Roman Catholics during the supremacy of the Portuguese at the beginning of the sixteenth century, and as a result the Roman Catholic Christians in this Zemindary alone number upwards of 25,000.

The missionaries met with little opposition for a hundred and fifty years, till in 1693 John de Britto, a Jesuit priest, noted for his learning and sanctity, succeeded in converting one of the princes of the Setupathy's household, which so enraged the Brahmins that they demanded that de Britto should be put to death.

It was not until the close of the eighteenth century, in 1785, that the foundations of a mission were laid at Ramnad by Schwartz, the famous Danish Lutheran missionary, under the auspices of the S.P.C.K. Accompanied by the Collector of Tanjore, Schwartz paid a short visit to Ramnad, where he established a school, with the support of the ruling Prince, who contributed twenty-four pagodas a month for its support, and his children and those of his successors, down to at least 1857, invariably attended it for instruction. The school opened with ten pupils (it is still in existence, and is known as the S.P.G. High School). Schwartz returned to Tanjore almost immediately, but did not forget Ramnad, and sent Pohle and Kohlhoff to look after the school, and to work among the people. In 1791, Jaenicke, a well-known name in the history of the Tinnevely Missions, arrived in Ramnad, and from thence superintended the Missions in Tinnevely until his death in 1800. From 1800 to 1820 both Ramnad

and Tinnevely were without missionaries at all. In 1825, Ramnad was adopted by the S.P.G., but it was not till 1837 that they were enabled to provide a resident missionary, and, so far as Ramnad is concerned, very little is known of the Church's work till 1856, when it became a recognised mission of the S.P.G. Although many able missionaries, such as Dr. Strachan, Mr. Henry Pope, and others, had successive charge of it, each remained so short a time that it was not till the arrival of Mr. Billing, in 1873, that the systematic working of the mission can be dated.

It was not that our love was cold,
That earthly lights were growing dim,
But that the Shepherd from His fold
Had smiled, and drawn them unto Him.

Praise God the Shepherd is so sweet,
Praise God the country is so fair ;
We could not hold them from His feet,
We can but haste to meet them there.

PART II.

- I. EARLY MISSIONS IN SOUTH INDIA, 1532-1825
- II. A WAITING MISSION, 1825-1873
- III. ONE CLEAR CALL, 1873-1878
- IV. BISHOP CALDWELL'S VISITS, 1877-1881
- V. THE DAILY ROUND, 1882-1887
- VI. "UNITAS IN CHRISTO," 1888-1889
- VII. MISSIONARY METHODS

Though few and small and weak your bands,
Strong in your Captain's strength,
Go to the conquest of all lands,
All must be His at length.




Mark how, all over India, one communion has planted and another watered—one has sown and another reaped.

Men at home may parade these differences, and make merry with the motley garb in which Christianity dresses itself before all Heathenisms; in the lands themselves these differences are no discords—the end is one, and the faith is one for all that . . . in the higher unity of a common Christianity.—*Dean Vaughan (late Master of the Temple).*

I.

EARLY MISSIONS IN SOUTH INDIA, 1532-1825

The Cross is in the Field

HRISTIANITY in India took its rise during the eventful reign of Henry VIII., shortly before the struggle for Papal supremacy, and is therefore a little older than our Book of Common Prayer, first published in English in 1549. The history of the Tinnevelly missions, including that of Ramnad, thus covers a period of upwards of 370 years. The first missionaries were Roman Catholics, acting under the patronage of the Portuguese, who early in the sixteenth century began to exert a strong political influence, more especially in Southern India.

The name of Father Michael Vaz is the earliest recorded, in 1532. A few years later Ignatius Loyola, a Spanish noble, founded the Society of Jesus, commonly known as the Jesuits. His first followers consisted of a band of nine devoted men, one of whom—St. Francis Xavier—was sent to the coast of Ceylon in 1542, and visited the Ramnad Zemindary. It is not surprising that preaching such as his, backed up as it was by Portuguese influence, should have resulted in many converts, and that to this day a large proportion of the Christians in these districts hold the Roman Catholic faith.

One of the most remarkable amongst the Jesuit priests of this early period was John de Britto, to whom we have briefly alluded in the previous chapter. In 1693 he succeeded in converting a prince named Tirya Tevan,

who is said to have been the rightful heir to the throne of Ramnad, and to have been set aside in favour of the Kilavan. The change in his views and his influence, as well as in his conduct, consequent on his conversion, was considered by the Brahmins to be sufficient to endanger the safety of the kingdom. The whole country was becoming tainted with the new religion. The worship of the gods was neglected, and their pagodas were falling into decay. It appeared likely that the authority of the Setupathy would be undermined, and that the throne, which he had usurped, might be taken from him.

Tirya Tevan, when sent for to answer these representations, at once admitted that he was not only proud to be of the number of de Britto's converts, but that he was giving him every possible assistance in building churches and in extending the Christian faith. The Setupathy dared not punish Tirya Tevan on account of his high position and connections; so he resolved to put de Britto to death instead. The priest was accordingly arrested, together with a Brahmin and two catechists who were prepared to share his fate.

After enduring much torture, and being dragged from place to place, de Britto was sentenced to banishment, and was finally beheaded on an eminence which overlooked the surrounding country.

The chief wife of the Governor was a Christian, and through her intervention the execution of de Britto's sentence was delayed for three days; at one time it seemed even probable that her tears and entreaties would secure his pardon. His companions shared his persecutions, though apparently not his martyrdom. Their constancy had the effect which is invariably produced by such examples of Christian faith and courage; and those who in de Britto's lifetime had feared to join the Christian ranks now openly professed the faith which had proved to him to be of greater value than life itself. Yet the Rajah

continued to persecute his Christian subjects so hotly and relentlessly that for the next five years no other missionary could show himself openly within his dominions.

The Portuguese, however, made fresh efforts after an interval, and, on condition of their becoming Christians, they helped the Paravers to shake off the yoke of the Mohammedans. Some of the correspondence of Father Martin in about 1700 is preserved; and mention is also made of Father Beschi, another of the Jesuit priests, whose death is recorded in 1740. He was one of the greatest of Tamil scholars, and occupied the position of Dewan to the Mohammedan Nawab, who reigned at Trichinopoly. Father Beschi was brought into contact with the Hindu writer, Thaimanar, of the Vellala caste, whose writings were imbued with Christianity, and contained telling passages upon the love of God, although he was a Vedantist at heart.

The number of professing Christians was largely increased by the Dutch settlers in Ceylon, since a law was passed excluding from Government employment all who did not hold their faith. The results produced by this system of bribery were, as may be supposed, mainly superficial, and the term "Nominal Christian" was not looked upon as a mark of reproach.

Frederick IV., King of Denmark, had the honour of sending out the first Protestant missionaries to India. He had imbibed a great zeal for missions from one of his chaplains, Dr. Lütken, who wrote, at his request, to Dr. Augustus Franke, professor at Halle University in Saxony. His choice fell upon Bartholomew Ziegenbalg and Henry Plutschau, who arrived at the Danish possession of Tranquebar on July 19th, 1706, after a voyage which had taken eight months, and had been impeded by storms. These two missionaries wrote to Germany letters which excited great interest, and were translated into English by

the Rev. A. W. Böhme (German chaplain to Prince George of Denmark, uncle of King Frederick IV.).

Mr. Böhme dedicated the book to the S.P.G., and invited the Society to assist the Tranquebar mission; but this it was unable to do, since it could not interfere with the East Indies, nor go beyond its charter, which confined its work to English colonies and plantations. The S.P.C.K., however, having no charter which tied it to any branch of work in particular, took up the cause of the Danish mission very warmly; sent a printing press and printer, and translated the New Testament into Portuguese. In 1717 a church was consecrated in Tranquebar. Ziegenbalg died in 1719, but other missionaries were sent out and started work in Madras, Cuddalore, Calcutta, and Tanjore. The chief interest, for the purpose of this book, centres in the arrival of Schwartz, who reached Tranquebar in 1750. The mother of Schwartz, on her death-bed, dedicated her baby to the service of God, and charged her husband to foster any inclination for a missionary vocation which might reveal itself in him later. No sign of such a vocation appeared for many years, but when the call came at length, and the usual hindrances were in evidence, the father devoted three days to prayer, then giving his son his blessing, bade him depart in the name of God to win many souls for Christ. Schwartz is described as a stout, well-made man, above middle size, erect in carriage and address, of a rather dark though healthy complexion; black curled hair, and a manly engaging countenance, expressive of unaffected candour, ingenuousness, and benevolence.

The first ten years after his arrival were much disturbed by civil wars, and the missionaries at Madras were obliged to transfer their work elsewhere for a time; they returned to Madras in 1760. In the meantime Schwartz continued working quietly at Tranquebar, which (since it was a Danish possession) was outside military operations.

In 1762 he started on foot for Tanjore, afterwards going

to Trichinopoly, then a place of considerable importance, containing about 100,000 inhabitants.

The stupendous granite rock which dominates the city, and rises steeply up to a height of 300 feet from the plain, must always have marked it out as a strong military position. The fort at this time was held by an English garrison. Here Schwartz was chosen to found a mission in 1766, and he left Tranquebar for that purpose. His chief evangelistic work was done at Trichinopoly, but he made occasional visits to Tanjore, which was then under its own king, who was, however, a tributary to the Nabob, Mahomed Ali, of the Carnatic.

In 1769, when peace was proclaimed, Schwartz had his first interview with King Tuljajee, and received a message from him, on his return to Trichinopoly, "Remember that you are my padre." The two did not meet again till 1773, when Schwartz found the King in prison—kept there for two years by the Nabob, who had taken possession of the kingdom. The next visit was a joyful one. The English Government had given an order for the release of the King, and Schwartz went in with the English troops and told him of his freedom. This King lived and died a heathen despite his great respect for Schwartz and for the Christian religion.

Tuljajee wished Schwartz to be guardian to Serfogee, a child of nine years old, whom he had adopted as his successor. Schwartz declined, and persuaded the King to confide the child to his brother, Amer Sing. The choice proved unfortunate, as later on Amer threatened the life of Serfogee. Schwartz, who continued to watch over his interests, had him removed to Madras, and placed under the care of the missionary Gericke. Serfogee lived to become Rajah, and the following interesting mention of him occurs in Bishop Heber's *Journal*:—

Trichinopoly, 1st April, 1826.

I have been passing the last four days in the society of a Hindoo Prince, the Rajah of Tanjore, who quotes Fourcroy, Lavoisier, Linnaeus, and Buffon fluently; has formed a more accurate judgment of the poetical merits of Shakespeare than that so felicitously expressed by Lord Byron, and has actually emitted English poetry very superior indeed to Rousseau's epitaph on Shenstone; at the same time that he is much respected by the English officers in his neighbourhood, as a real good judge of a horse, and a cool, bold, and deadly shot at a tiger. The truth is that he is an extraordinary man, who, having in early youth received such an education as old Schwartz, the celebrated missionary, could give him, has ever since continued, in the midst of many disadvantages, to preserve his taste for, and extend his knowledge of, European literature, while he has never neglected the active exercises and frank, soldierly bearing, which become the descendants of the old Maharatta conquerors. To finish the portrait of Maha Raja Serfogee I should tell you that he is a strong-built and very handsome middle-aged man, with eyes and nose like a fine hawk, and very bushy, grey mustachios; generally splendidly dressed, but with no effeminacy of ornament, and looking and talking more like a favourable specimen of a French general officer, than any other object of comparison which occurs to me.

In 1780 the earliest Christian congregation in Tinnevely, numbering forty on the roll, was formed at Palamcotta.

Schwartz first visited Ramanâdapuram¹ in 1785, and accomplished in that same year his purpose of instituting an English school there. "A beginning was made, trusting in God," is his remark. The Rajah was very friendly, but so superstitious that he told Schwartz that there was not "a good day" for the opening in the month of July. Schwartz replied that every day was good, provided we *did* that which was good and agreeable to the Will of God. Mr. Wheatley, of Tanjore, was appointed master of the school, which opened with ten boys, including the children of the reigning prince of the province and those of his minister.

Schwartz was a singularly energetic and devoted man. His narrow income did not for some time exceed ten

¹ Ramnad.

pagodas a month (about £40 per annum). This was afterwards increased by £100 per annum from the Madras Government for services as chaplain to the troops.

A collection set on foot for the orphans of soldiers killed by the blowing up of a powder manufactory was entrusted to this missionary by Major Preston. The provision for the children took the form of a school specially built for them at Madras.

The following estimate of Schwartz, taken from Bishop Heber's *Journal*, shows that the genuineness of his character was unmistakable, even to one who had started with a misconception of it:—

Of Schwartz and his fifty years' labour among the heathens, the extraordinary influence and popularity which he acquired, both with Mussulmans, Hindoos, and contending European Governments, I need give you no account, except that my idea of him has been raised since I came into the south of India. I used to suspect that, with many admirable qualities, there was too great a mixture of intrigue in his character; that he was too much of a political prophet, and that the veneration which the heathen paid and still pay him, putting crowns and burning lights before his statue, was purchased by some unwarrantable compromise with their prejudices. I find I was quite mistaken. He was really one of the most active and fearless, as he was one of the most successful, missionaries who have appeared since the Apostles.

To say that he was disinterested in regard to money is nothing; he was perfectly careless of power, and renown never seemed to affect him, even so far as to induce even an outward show of humility. His temper was perfectly simple, open, and cheerful, and in his political negotiations (employments which he never sought for, but which fell in his way) he never pretended to impartiality, but acted as the avowed, though certainly the successful and judicious agent of the orphan prince entrusted to his care, and from attempting whose conversion he seems to have abstained from a feeling of honour. His other converts were between six and seven thousand, beside those which his predecessors and companions in the cause had brought over.

When Schwartz died, in 1798, his old pupil, Serfogee, wrote to the S.P.C.K. requesting that a monument might be sent out, to be placed in the church which Schwartz built at Tanjore, and affixed to the pillar next the pulpit from

which he had preached. The monument, executed by Flaxman, represents the last visit of Serfogee, whose figure is introduced as grasping the hand of the dying saint, and receiving his final blessing.

Two other missionaries, Jaenicke and Gericke, had much to do with the early development of the Ramnad Mission.

At the time that Schwartz paid his first visit to Ramnad, accompanied by Sattianadan, Gericke was in charge of the mission at Vepery, to which he had been sent on account of the infirmity of Fabricius. Jaenicke joined Schwartz, and was placed in charge of Palamcotta, from whence he visited Ramnad, "where he remained for nine days, and held a preparation daily for two hours, and administered the Holy Supper to eleven persons." In 1792 he returned to Tanjore, but in two years' time was again at Palamcotta, visiting Ramnad *en route*. Here Sattianadan, "the country priest," who had superintended the Tinnevely missions during his absence, remained for three months. The Zemindary in the meantime had been ceded to the British Government. The Setupathy was deposed owing to his rebellious conduct, but in 1897 there was a fresh revolt against the Government; nevertheless, the work of the mission made progress. Schwartz continued to interest himself in it till his death, which occurred in the same year that the church was finished. Just before he had written, "There *ought to be* a stated missionary at Ramnad."

On the death of Schwartz, Jaenicke was placed in charge of Palamcotta, but was taken so ill at Tanjore that the church which had been built at Ramnad under his auspices was not consecrated till a year and a half after it was finished. Gericke prevailed on him to accompany him on a journey south as the only means of preserving his life. "It was with pleasure I observed," he writes, "that Mr. Jaenicke began to rally in some degree, and was in spirits." They reached Ramnad on 15th February, 1800, the day of the consecration. "I persuaded him," writes

Gericke, "to offer the consecration prayer at the beginning of the Tamil service. He consented, but was so affected in closing it, that he was seized with a severe trembling in his hands and feet, and was obliged immediately to quit the church." In August he tells how he parted again at Madura from Jaenicke, "who went thence eastward to Ramanadaburam, where he got a severe fit of hill fever. From this he recovered, but soon after his return to Tanjore he was seized with an apoplectic fit, which on 10th May, 1800, made an end of his very useful, though (on account of his long sickness) very uneasy life. At Ramnad he had been particularly happy to see the church, which had been built under his direction, opened with much solemnity."

The building of this church was carried on under the immediate superintendence of Colonel Martinzi, the Commandant of the Fort and local corps of the Rajah. Although a Roman Catholic he contributed liberally towards it, besides aiding in many other ways. He was a European, Portuguese by birth, and is said to have been a valuable officer in days of the Poligar war and strife.

Of Jaenicke one of his brethren writes:—

By nature, he was gentle; and the training of early years, and the discipline of events, had wrought in him a peculiar meekness and humility. These excellent qualities were united with a manly steadfastness, which enabled him to do and suffer all with unwearied, patient fortitude. Only in his protracted sickness was he sometimes heard to sigh that he could not discharge, as he wished, the duties of his office, nor make full proof of the ministry to which he had been called.

Gericke was ordained at Wernigerode in 1765, and reached India in 1767. During the devastation by Hyder Ali he saved the lives of seven British officers, whom he concealed in his house. He afterwards took charge of the Vepery mission, and also became chaplain to the Asylum for Eurasian children.

In 1802, after the death of Jaenicke, Gericke took up

much of his work, and made another tour in Tinnevely in company with Sattianadan, going round by Ramnad, where he stayed with Colonel Martinzi. The province of Tinnevely had now been brought under the authority of the English, and the Ramnad Zemindary permanently settled by the British Government. During Gericke's visit a remarkable service of baptism was held at Bethlehem, in the Tinnevely district—203 souls in 48 families—the service lasting from six p.m. till midnight. Sattianadan and the catechists said, "This is like new life to us: never has such a thing been seen in this land before."

Jaenicke had reported not many years before, "The native preacher, Sattianadan, with three catechists and three helpers, is labouring in and around Palamcotta, and not without a blessing," as was evidenced by this result.

It is written of Gericke, who died at Vellore, 2nd October, 1803:—

It may safely be affirmed that, of all missionaries of that period—next to Schwartz—Gericke was the most loved and respected. His soft, mild, meek, and humble character had made him beloved by persons of distinguished stations, and by everyone. His conversation was everywhere agreeable and instructive, as his long experience and attentive observations furnished him with important materials wherewith to entertain the company wherever he happened to be visiting. He spoke with so much circumspection and wisdom on religious and moral matters, on literature and political subjects, that all who heard him were pleased, and even such as differed from him in matters of religion had respect for his exemplary character, and revered his Christian virtues, insomuch that many called him the *primitive Christian*. His public spirit was always active; he even paid a monthly salary to an honest and skilful Brahmin for the benefit of Indian literature. Exact, generous, tender friend, his tender heart was full of love for his neighbour.

Poegold now became senior missionary of the Tranquebar settlement, but for many years there were no recruits, and the Tinnevely missions had to be worked by the native priest and his assistants, with occasional visits from headquarters. This dearth of missionaries was felt

everywhere. Mention is made, in 1805, of the "fine church and parsonage" built by Colonel Martinzi at Ramnad in the hope that a missionary might be placed there. The centenary of the arrival of the two first Protestant missionaries at Tranquebar was celebrated on 13th July, 1806, and in 1810 Pohle laments his failing strength, "66 years of age" (old for India), "and yet no fresh missionaries!" The Madras Diocesan Committee received a recommendation from Kohlhoff and Sperschneider, of Tanjore, requesting to be allowed to ordain at least three, as otherwise none would remain for the important stations of Madura and Ramnad.

Bishop Middleton ("a scholar and gentleman in his teens," according to his contemporary, Charles Lamb) visited Madras and Palamcotta two years after being consecrated first Bishop of Calcutta, and the South Indian Mission again in 1819. By this time Sattianadan, Pohle, and Poegold were dead, and, although three new Lutheran clergy had been sent out, there were still only five Europeans altogether.

In 1822, Bishop Middleton died, and Reginald Heber was consecrated second Bishop of Calcutta in 1823. His long tour from Bengal to Bombay and Ceylon gave him great knowledge of the country, and insight into the requirements of the various missions.

Ceylon was at this time attached to the bishopric of Calcutta, so that the Tinnevely Missions came much under the notice and supervision of the earlier Bishops of Calcutta.¹ Full notes are given in Bishop Heber's *Journal* of his tour in Ceylon, and although he never visited Ramnad, he realised its importance as a centre in his plan of missionary operations all along the coast to Cape Comorin.

¹ In Bishop Heber's time there was only one Bishop (that of Calcutta) for the whole of India and Ceylon.

In 1824 he ordained Christian David, a native of Malabar, and pupil of Schwartz, of whom he remarked, "He passed an exceeding good examination, and gave much satisfaction to everybody by his modesty, good sense, and good manners." This was the first native who received episcopal ordination.

In March, 1826, during the hot season, the Bishop started on a journey to Travancore *en route* for Tinnevely. Writing to Mrs. Heber from Madras, he says: "I set out on Monday, the 13th. I shall, I am told, find it very hot, but, with care, shall run no risk in point of health"; and in a letter from Trichinopoly, dated 1st April:

Circumstances have detained me so late at Calcutta, that the cool season was quite spent. It is, indeed, intensely hot, often from 98 to 100 degrees in the shade, but I could not defer it to another year; and I, thank God, continue quite well, though some of my companions have suffered, and I have been compelled to leave my surgeon behind, sick, at Tanjore. My chaplain, I feared yesterday, must have remained there also, but he has now rallied. I am compelled to pass on, in order to get to Travancore, where I have much curious discussion before me with the Syrian Christians before the monsoon renders that country impassable. Meantime the hot winds are growing very oppressive, and must be much worse than they are before I reach Quilon. The hospitality, however, of Europeans in India assures me of house-room at all the principal stations, so that there are not, I think, above two hundred miles over which we must trust to the shelter of tents alone.

At sunrise on April 3rd the Bishop confirmed, in Tamil, eleven young persons of the Trichinopoly mission at the church in the Fort, and afterwards inspected the mission. Three hours had hardly elapsed since he left the church when a rumour (which proved, alas! to be only too true) was spread in the Fort that the Bishop had been taken out dead from a cold bath into which he went on his return. "He was removed from our eyes," writes the venerable missionary, Kohlhoff, "when we were admiring the grace of God that appeared in him. To himself death was gain. He died like a good servant of his Lord, who found him engaged in his proper work."

Bishop Heber was a man of great zeal and devotion, possessed of singular talents and a delightful disposition. Augustus Hare says of him (in the *Memorials of a Quiet Life*): "Of all the features in the character of Reginald Heber this was perhaps the most prominent, that in him *self* did not seem to be denied, to be mortified; but to be *forgotten*." Whilst Rector of Hodnet, 1807-1823, he wrote fifty-seven hymns, some of which are still in constant use. The hymn for Trinity Sunday, "Holy, Holy, Holy, Lord God Almighty," was pronounced by Tennyson to be the finest in the English language, and it was sung at his funeral. The impulse which he gave to Church work in India during his short episcopate, and the hymns which he wrote for the cause which he loved so well, have carried his name and influence far into succeeding generations, and his "self-forgetfulness" has proved, as Dean Vaughan reminds us in a similar connection, to be the "truest self-recollection."

The neglected state of the old bath at Trichinopoly, in which Bishop Heber lost his life, and the subject of the preservation of this most interesting relic having been brought to the notice of the Government, it was decided that the bath should be protected by an ornamental iron railing placed at a sufficient distance to prevent interference with the water. The bath retains its original character, and arrangements are made for keeping it always full and properly conserved. Sir Montstuart Grant Duff, the Governor of Madras, also directed the following inscription, drawn up by the Bishop of Madras (Gell), to be carved on a slab and erected on the side wall:—

In memory of the devoted, accomplished, beloved, and universally honoured servant of God, Reginald Heber, D.D., second Bishop of Calcutta, and one of India's truest and most loving benefactors; this stone was erected in the year 1882, at the expense of Government, on the margin of the bath in which he was drowned while bathing on the

3rd of April, 1826. His body was laid under the chancel of the church of St. John, Trichinopoly, in the hope of the resurrection of the just to eternal life through Jesus Christ.

II.

A WAITING MISSION, 1825-1873



REASONS FOR HELPING THE S.P.G.

It is the cause of a Person to whom we owe our love and our allegiance. In serving the S.P.G. we serve the Lord.—*Speech by Mr. J. Andrew, Collector at Tanjore.*

God acts with means, without means, against means, and when the ordinary means are desired and cannot be had, He supplies that defect by extraordinary grace.—*Bishop Bramhall.*



THE missions which had been carried on for nearly two hundred years by German Lutherans, under the auspices of the S.P.C.K., were, in 1825, transferred to the S.P.G., who undertook the management and supervision of them; whilst the S.P.C.K. continued to maintain those missionaries whom they had employed during the remainder of their lives. Tinnevely and other chief stations were without missionaries at the time of the transfer, and even in 1834 the reports of the S.P.G. state that "Tinnevely has never yet possessed a resident missionary," and that "Ramnad and other important places are utterly without aid."

An attempt was made in 1837 to spare a man, from the small staff at command, for this much needed work, and the Rev. W. Hickey was stationed at Ramnad, where he established two Tamil schools during his stay. He could only remain for one year, however, since the still more pressing wants of Dindigul made it necessary to settle there. The missionaries at Tanjore, 120 miles off,



Photo., Bourne & Shepherd.

HEBER MONUMENT, CALCUTTA CATHEDRAL.

continued, therefore, to be responsible for the whole of the Ramnad district and for Madura ; all of which missions had for many years been sustained by a legacy of £10,000 from Schwartz.

In 1848 we find Ramnad worked by an East Indian Catechist and native assistants, under the superintendence of the missionary at Puthukotie, Tanjore. The report says :—

Already matter for encouragement has arisen.

The inhabitants of this densely populated town have eagerly availed themselves of the superior school opened (for which, indeed, they petitioned), and a considerable number of children are now under instruction. The Zemindar is friendly to the Catechist, and the Ranee has granted ground for the erection of a Mission House. The church has been put into good repair, and is regularly open, so that missionary operations at this stronghold of idolatry may be considered as fairly recommenced. May it please the Great Head of the Church to further with His Grace and Blessing this effort on behalf of a city *so wholly given up to idolatry* as Ramnad.

Both of the above-named districts were placed, in 1854, under the charge of the Rev. A. F. Cæmerer, of Nazareth, who, when ordained by Bishop Wilson, of Calcutta, in 1839, was the only S.P.G. missionary in Tinnevely.¹ Mr. Cæmerer gives an interesting account of his reception at Ramnad on his first visit. Not more than fifty-eight Christians assembled to meet him in church, but four of these had travelled from twenty to twenty-five miles, in an unusually hot season. The schools were good, though not numerously attended, and he was pleased to note the influence of the Catechist, Mr. Shaller, in the absence of caste distinctions. The soil had been well tilled and prepared, and bore much fruit during his two years' superintendence.

¹ He was a son of the Rev. D. C. Cæmerer, of Tranquebar, who was mentioned by Bishop Spencer as "one of the old German patriarchs of Southern India."

Ramnad was visited shortly afterwards by an S.P.G. missionary, Rev. J. Kearns, who writes:—

The aggregate number of converts does not exceed 500; a miserably small number, when we consider the early date of the mission, but by no means to be thought lightly of when we reflect upon the disadvantages under which they have laid. Give them a resident missionary, a man of zeal and earnestness, whose heart is filled with the love of Christ, and I feel sure that the Lord of the Harvest will bless him with a rich harvest. The English school in the fort is, without exception, the best in any of the missions in the south, seminaries excepted.

In 1856 Ramnad was made a separate district, and became a recognised mission of the S.P.G., under the Rev. Henry Pope, at whose instance an agreement was entered into as to boundaries by the S.P.G. Diocesan Committee and the American Board of Missions, a society similar in its constitution to the London Missionary Society.

A permanent grant had been made by the East Indian Company to certain schools in memory of Schwartz, Ramnad receiving Rs. 1,200 per annum. It was this grant which stood in the way of Ramnad being given up by the S.P.G. and handed over to the Americans, to whom the Madras Diocesan Committee said, "You may have all but the English school." This was about all that there was to give, so the Americans agreed to keep out of a considerable portion of the Zemindary—*i.e.*, about twenty-five miles north, south, east, and west of Ramnad town—but the terms of the agreement were too indefinite to prevent overlapping of agencies, and when, in 1881, the matter was referred to the Standing Committee of the S.P.G., it was found that the action of the Diocesan Committee had never been confirmed by the Society.

Mr. Pope found a heathen schoolmaster, named Mariappen (a Sudra, aged 23), in employment at Ramnad. He read to him a letter from the Madras committee, protesting against such employment, which Mariappen

interrupted by saying: "Sir, this is the last month of the year, and I am come now with my mind made up not to return to Pamban before I have been baptized in the Ramnad Church."

One evening he came alone, and asked Mr. and Mrs. Pope to be his godparents. When asked what name he would like to have, he said at once, "Because I have come to Christ for refuge, I wish to be called Adeikalam," and by that name he was baptized the next morning.

When Mr. Pope was transferred to Nazareth, in 1858, the Rev. Thomas Herbert Suter, from Mudalur, took charge of Ramnad, with nineteen native assistants. During his time the church built by Schwartz was pulled down, and a Church Building Association was set on foot, in order to rebuild it on the same site, from a design which is said to have been superior architecturally to that of the original building; but the walls had been raised only a few feet from the ground when Mr. Suter died suddenly of cholera, and for nearly twelve years the church remained untouched. A superior building for the English school, however, was erected in 1860 by the manager of the Zemindar.

The mission had no less than four changes of missionaries between 1857 and 1867, and a chequered history.

Mr. Suter was succeeded by the Rev. John Miller Strachan, who arrived in India with some knowledge of medicine, which circumstance greatly increased his influence during an outbreak of cholera in 1865. On reaching Ramnad Dr. Strachan wrote to the Diocesan Committee:—

About fifty large villages around Ramnad are within distances of five miles, so I beg the committee to give me an active, faithful, and hardworking reader. A native Deacon, the Rev. J. D. Martyn, was accordingly sent to his assistance. Mr. Martyn, when working at Cudalore, remarked the extraordinary effect of poetry upon the natives. He mentions the instance of an intelligent young man, who, after reading through the poetical Tamil translation of Milton's "Paradise Lost" and "Regained," was convinced that Christianity was "the only true religion, and Jesus the Saviour of the World."

Dr. Strachan was followed at Ramnad by the Rev. S. G. Coyle, an Eurasian, who had served as deacon and priest at Madura. Mr. Coyle is spoken of with great affection and respect by the Hindus of Ramnad, Pamban, and Ramesvaram. He would appear to have had remarkable gifts of calm, patient, solid reasoning; to have been thoroughly conversant with all Hindu and Mohammedan arguments, and able to meet them quietly, forcibly, and convincingly. He was unable to go about much, owing to bodily weakness, but always received visits from the influential men of the places visited, and left good impressions. He died at Bangalore after a protracted illness.

A great stir was created at Pamban in April, 1868, by the arrival of a champion of Mohammedanism. The Mohammedan population were anxious to hear what the Christians had to say in defence of their faith. A house was engaged in a suitable locality, and the schoolmaster, Devasagayam, and Christian, were instructed to take up the challenge. The discussions continued for four evenings, and were attended by almost all the Mohammedans and a few Hindoos. The Mohammedans were disappointed in their champion, for, although he proved that Christ was human, he could not *refute* that He was divine.

After the death of Mr. Coyle, in 1870, Ramnad was again left for some years without a resident missionary, and was placed during the interval under the charge of the Head Master of the Anglo-Vernacular School. He was, after a time, joined by a native priest, the Rev. S. Devasagayam, who was transferred from Mudalur.

The latter speaks of "Tokens of success and encouragement in this almost neglected mission field, but very few Christians, although Christianity was introduced about three-quarters of a century ago." Educational work in particular was making good progress. Primary schools were opened at Ramesvaram and Attangudy, and the necessity of a boarding school was represented to the

Diocesan Committee. The foundation of new school buildings was laid on 25th September, 1871, by the Maharajah, who had himself given the site and a donation of Rs.1,000. At the service on the occasion the Benedicite was chanted, the first verse by ladies and children alone, the male voices following. The Hindus, contrary to their usual custom, were perfectly silent.

The principle of self-help was not lacking. The poorer Christians in Sanguni and in Kilanjani did much towards repairing their prayer-houses. At Ramnad the Rajah and other Hindu gentlemen, and Mr. Anthony, a native surgeon, were helpful with subscriptions, and in every way. The Hindu scholars delighted in a Saturday Bible Class which Mr. Allan held for them, and which eventually formed the nucleus of a Sunday School.

The Zemindar, Muthuramalinga Setupathy, died on 21st February, 1873. He was a friend in many ways to the mission, and employed Mr. Anthony, an eminent man, as his doctor; Mr. Zilola, once a pastor in the American Mission, as tutor to his children; and Mr. Regel as tutor to those of his elder brother. Mr. Allan says of him:—

A most enlightened prince, who, though he lacked the courage (like most enlightened Hindus) boldly to throw off the yoke of Hinduism and embrace the Truth; still, all who were acquainted with him know that he was not a Hindu at heart. He tolerated its practices, but was far from following them, and yet was too worldly-minded to become a Christian. His death is a great misfortune to the town. Some of the inhabitants were so dependent on him for subsistence that they are forced to emigrate.

When the Ramnad Zemindary was sequestered by the Madras Government, in 1871, Lord Mayo was Viceroy of India, and Lord Napier Governor of Madras. The Bishop of Madras was the Right Rev. Frederick Gell (consecrated at Lambeth in 1860). The Rev. G. Billing, whose name and work were to become so well known at Ramnad, had arrived in India, and was studying the Tamil language at Sawyerpuram, from whence he went for a year to Nazareth

to join Dr. Strachan. On hearing of his appointment to Ramnad, Mr. Devasagayam wrote : " The district has been favoured at the close of this year by the superintendence of an able European missionary, the Rev. G. Billing, quite fresh for his work in this Mission. Welcome to Ramnad ! Better prospects are before us. Better days for Ramnad have approached."

III.

ONE CLEAR CALL, 1873-1878



SEMPER IDEM.

Amid the clash of Creeds,
 The dreary, weary quest
 Of those who seek and never find
 For toilsome souls a rest,
 One message, clear and calm,
 Falls from the darkling sky,
 And those who hear, have no more fear,
 Whether they live or die.

E. Griffith-Jones.



MR. BILLING commenced work at Ramnad in May, 1873. In giving his first impressions he says : " There is probably no other district in the Diocese of Madras so large in extent with so small a number of Christians." There must, he feels, be " some amongst so many who are only waiting for the message and ready with their response—filled with inward longings for a higher life." He asks for the intercessions of the Church, " for strength to search for such as these, in spite of disappointment, and by the power of the Holy Ghost to reveal to them a Saviour."

The Mission was then, indeed, in a very isolated position, for though it was regarded as part of the Tinnevely Mission, yet it was disconnected with it by the American

Mission on the south. In 1873 there were but 372 Christians, scattered in twenty-five villages, and the work was carried on in three circles—Ramnad, including five villages; Pamban (twenty-six miles to the east of Ramnad), 139 souls in nine villages; and Kilanjani (twenty-five miles N.W. of Ramnad), 89 souls in eleven villages. Can it be wondered at that a mission of such extent, dependent upon a small staff, should be slow in yielding numerical results, or that visible fruit should seem small, in proportion to the immense amount of labour entailed upon the workers?

In Ramnad the congregation consisted mainly of families who had emigrated from Tanjore and Tinnevely, most of them well educated. Mr. Billing was at once confronted with difficulties in acquiring sites for village schools, and a month or more was often spent in deciding how many persons could claim a share in it! "Sometimes a dozen people are partners in a single tree, or it has been 'consecrated' to some demon whose anger must not be roused by destroying it." If the tree had no religious associations he tried to obtain the unanimous consent of the partners to cut it down, which was often rendered difficult by a childish quarrel.

Higher education and Government grants also proved a great problem—how far the advantages of the latter outweighed the restraints and difficulties involved, or the reverse? Of the characteristics of the children he says:—

They are willing to learn, obedient, and much more easily controlled than English boys and girls, and yet so unimpressible, except in the art of being unreal. They are bound in chains of sinful habits, and blinded with forms of religion, which makes them, in one sense of the word, irreligious. It is pleasing to turn to a happy Christian child who has never bowed down to wood and stone. Leading, as I do, a lonely life here, I often find how true are the words of the wise king: "A merry heart doeth good, like medicine." Bright-faced little boys and girls, who recognize in the missionary a friend, help to make me feel at home in a strange land. On Sundays, when I am in Ramnad,

as my house is at some distance, I sometimes spend the whole of the day in the schoolroom, and the children come to me and sing hymns: I am informed by an elder sister that one little girl "sings well," which is intended as a hint that she is to be invited to sing a solo; and no sooner has permission been granted than she begins, in spite of hoarseness (for she has probably been singing from sunrise) a very long lyric. These children seem so happy now, that I long to look at them fifteen years hence, and see what Christianity has really done for them.

Of the religion of their elders he says: "The highest idea of religion I have met with is that of adoration rather than of serving God; beautiful prayers and elevated ideas rather than mighty impulses developing themselves in holy actions."

In 1873 £300 was still required before the church, commenced by Mr. Suter on the site of that built by Schwartz, could be finished. Mr. Billing estimated the effect of the completed church in that heathen town as "not less than that of a cathedral in Manchester."

One of the first changes made by Mr. Billing was that of placing the Anglo-Vernacular Mission School on an entirely different footing. Up to that time it had been looked upon as a Government establishment, and its relation to the mission had been lost sight of. Mr. E. Winkler, B.A., a competent headmaster, was appointed to replace Mr. Allan, who had done such faithful work according to his opportunities; and a matriculation class was established, which was looked upon as a very important event. Only six boys were fit to appear, after searching examination—but this was not a bad beginning. Of the six boys sent up by Mr. Winkler for matriculation two passed, both in the second class. In the following year fifteen boys were in the class of those under instruction. In 1874 a Boarding School, intended mainly for Christian boys, was opened in a rented house, a traveller's bungalow, for which there was no further use, since so few Europeans came to Ramnad. In it about thirty boys came under direct Christian influences. For a time caste prejudices

proved a great difficulty; but gradually, as Christian teaching and customs prevailed, Christian boys of different castes lived happily together. The need of a similar school for girls was much felt. The Bible classes for Hindu scholars commenced by Mr. Allan were changed from Saturday to Sunday, thus forming a Sunday School. Attendance was not compulsory, and yet not more than five or six per cent. remained away. The heathen masters were present, but did not teach. One hour's daily instruction was also given in Scripture by the Christian masters. The boys spoke out their doubts and objections, of which one of the most important was their inability to understand why there should be salvation in one religion only. The school at Kilakarai, in the midst of a large Mohammedan population, was likewise doing good work, and five schools were added to the district during the year, making eleven in all. Owing to additional funds it had been possible to increase the number of catechists. There were indications of spiritual life in the congregations, and Mr. Billing had had interesting intercourse with the more educated class of Christians. Mr. Devasagayam also testified to "real progress and some encouragement," due to reorganisation. The number of adherents had risen from 372 to 601. These included a few families of Protestants at Muttupettah village, nine miles to the S.E. of Ramnad, on the S.E. coast, a piece of land having been for a long time in the possession of the Mission. These families had forsaken the S.P.G. Mission and joined the Roman Catholics, under the Goa priest. In 1873, some unpleasantness arose, and they sought re-admission, and in consequence of the great anxiety they showed to join the Church of England, were, after some delay, received back.

Several new prayer and school sheds had been erected during the year, and a catechist's house had been commenced in one of the villages. Almost all the materials for the roof of the church at Ramnad had been bought, but

the anxieties in connection with the building were not overcome.

On January 12th, 1875, Christ Church, Ramnad, was completed at a cost of Rs.5,000—Rs.4,000 of which had been contributed by friends in England and India, and native subscriptions; and Rs.1,000 by the S.P.G.; Dr. Anthony subscribed Rs.200 for a bell, which was ordered from England; Mrs. Strachan gave an altar frontal; the altar was given by Mr. Gnanamuthu; and a Bible and Prayer Book for the Church by Mr. Vedakan. A debt of Rs.500 still remained to be cleared off, but there were many evidences of increased willingness to help in the work. Christmas and Ascension Day were better observed, with Celebrations of Holy Communion. "The people," writes Mr. Billing, "have a great dread of receiving unworthily, but they are inclined to think that they should feel *good* rather than feel *weak*." The Bishop was much pleased with the care bestowed by the Rev. S. Devasagayam on the fifty-two Confirmation candidates, and one is glad to see in the yearly report of that enthusiastic worker the remark, "Year after year I find the work more encouraging and more cheerful." In visiting the districts the state of the new congregations was found to be encouraging on the whole. Four new schools had been started, with temporary buildings for three of them, and a lodging for the M. D. Catechist in one of the largest, Rajasingamangalam.

The following year, 1876-7, was marked by great suffering from cholera and famine. Several congregations were broken up in consequence, as the people had to wander to Ceylon and Penang for work. In some instances the people unroofed their houses that they might give the straw thatch to their cattle, and even parted with their jewels and sacred heirlooms in order to obtain necessities. Three children, who had been found lying by the corpse of their mother, were sent to Mr. Billing by the

magistrate. Two died, but the third, a girl three years old, recovered. The people in the Kilakarai district suffered most—whole villages were deserted, their entire population going to a distance, in search of work. During the famine the Valaiyers from the neighbouring villages flocked into the town of Ramnad, and were received into the Mission Relief Camp. These Valaiyers were chiefly fishers and charcoal makers.

At the conclusion of the famine (the huts of these people having been swept away by the flood) the missionaries prepared three settlements for those of them who were willing to prepare for baptism. The first was called Puthukovil, a name chosen by the people themselves, signifying "the new church." The second, Adhiyat-chapuram, "Bishopstown," in honour of Bishop Caldwell. The third had no special name.

In 1857 the town of Ramnad ceased to be the headquarters of the mission, and the missionaries henceforth resided at Pamban. The house there was partly built out of material from the old mission bungalow at Ramnad, in the first days of the mission, which was pulled down. The Pamban house was sold before 1873, and recovered by purchase in 1882. When Mr. Billing was sent to this district he was instructed to make the town of Ramnad the centre of operations, so on his arrival he rented a small bungalow, which was built on the only remaining portion of the ancient ramparts of Ramnad. This house proved to be too far from the town; he therefore took possession of the house which had been built by Mr. Devasagayam, for his own occupation, out of sun-dried bricks and thatched roof on the foundations of the old bungalow, whilst Mr. Devasagayam removed to the Church compound, wherein stood what a catechist described as the "ruins" of the new church, *i.e.*, the church in its unfinished state. Here, too, was the old European cemetery, with memorials of officers of the old East India

Company, and also the Schwartz school building—very small, but well built. It was within this that the services were held till the new church was completed in 1875.

In 1874 Mr. Billing arranged for the purchase of "Singara Tope," just outside Ramnad Town. It had formerly been a hunting-box of the Rajah's, and was reputed to have harboured all manner of strange wild beasts, birds, and reptiles. The name "Singara Tope" signifies "beautiful clump of trees," and was given on account of the beautiful trees and shrubs planted there, many of the choicest of which have since perished owing to the water in all the wells having become salt.

The work of the mission was now divided systematically into four divisions—north, south, east, and west. The six villages to the east of Ramnad were placed under the charge of Rev. S. Devasagayam. Kilakarai, with six villages, under the catechist, Gnanayutham. The large village and district of Rajasingamangalam (in which more advance was noticeable than in any other division) was under Abraham, another catechist. The dispensary in this village was found to be a powerful aid to missionary work, and was much appreciated. The Rev. J. D. Martyn had the Isle of Ramesvaram assigned to him as his special district, with his headquarters at Pamban.

A change of masters had taken place at the High School, which, under its new head, Mr. Shutie, was maintaining and increasing its efficiency; and three small scholarships had been established by Mr. Billing, with good effect.

During this year Mr. Devasagayam visited eighty-three villages, almost every one more than once, and the year is recorded as "*annus mirabilis*" in Ramnad and Tinnevely in regard to accessions from heathenism.

The sufferings caused by cholera and famine continued through the years 1877 and 1878, and the losses by death and by removals in Tinnevely and Ramnad alone cannot be estimated at less than 3,000. The Mansion House



RAMNAD MISSION HOUSE (SINGARA TOPE).

Relief Fund in London was administered in Ramnad by Mr. Lee Warner, who engendered a kindly spirit amongst the people by his untiring exertions.

Allusions are made in the reports to the great unhealthiness of the district, and the inadequate sanitary arrangements in the town itself. Thus the Rev. S. Devasagayam writes: "Sanitary arrangements are very defective, hence it is a very unhealthy place, and hardly anything is done to remedy these evils. It seems hopeless to expect an improvement in the absence of a municipality. There is hardly a family not visited by trial of some sort."

Mr. Allan, writing his report of the Anglo-Vernacular School in 1871, says of Ramnad:—"The town is quite a prey to fever and dysentery on account of the want of sanitary regulations, and unless something is done to improve the town in this respect, we will always have to contend with these drawbacks."

As late as 1890 it was officially reported to the Madras Government that Ramnad was frequently afflicted by cholera, caused mainly by the influx of pilgrims on their way to Ramesvaram, and not even the island of Pamban was regarded as free from malarial fever.

Mr. Billing and his native assistants, when the famine and floods had ceased, found their strength taxed to the utmost. Special attention was bestowed upon the training of native agency, the superintending of catechists, and the development of Church organisation and self-support. Voluntary evangelistic work was undertaken, and earnest efforts were made to reach the higher classes, and to improve the system of religious instruction among the Catechumens. At Pamban the work, apart from an Anglo-Vernacular School which was opened in 1873, has been mainly among a caste known as Kadeiyers, in whom Bishop and Mrs. Strachan took a particular interest. Nominally Roman Catholics, they were very much at the

mercy of the Mohammedans, and it was to protect them, especially the females, from this influence that great efforts have been made from time to time to improve them intellectually and morally, but the results, taking the community as a whole, have been somewhat discouraging.

The Rev. Joseph Gnanaolivu was transferred, in 1878, from Puthiamputtur to Ramnad. Of him we shall have to speak later.

IV.

BISHOP CALDWELL'S VISITS, 1877-1881



"Who truly strives?" they asked. Then one replied:

"The man that owns no other goal beside
The Throne of God, and till he there arrives,
Allows himself no rest, he truly strives."

Archbishop Trench (from the Persian).



FOR many years a feeling had been growing amongst all who were in any way responsible or interested in the progress of the Church in South India that the time was approaching when these missions, so variously established and supported, needed consolidating and placing under direct episcopal supervision, instead of, as heretofore, being administered by societies.

The following axiom, laid down by an onlooker, voiced the opinion of many: "Mission work done by societies instead of under direct episcopal supervision is unscriptural, unprimitive, and unapostolic." The Bishop of Calcutta, in his visitation, 1863-4, says: "The C.M.S. have sometimes expressed a hope that the time may be at hand when a prelate of native birth may preside over the Christians in Tinnevely. Undoubtedly I share their hope." But the whole question was fraught with difficulty. The

C.M.S. feared the multiplication of independent bishops of native congregations, and considered that as facilities for travelling increased, the need for more bishops became less urgent, more *missionaries* being rather needed, so that evangelization might precede episcopacy. The societies, it was felt, had made themselves acquainted with the native conditions, which an imported bishop could not at once understand. Moreover, a new See could not be created without much expenditure of time and money, and India needed not one, but many. The position had been thus summed up in a 'paper on the consecration of missionary bishops in the *Colonial Church Chronicle*, April, 1860:—

The whole matter results in this. There must be ere long Missionary Bishops, and we cannot doubt that the difficulties which now stand in the way will yield to an earnest and hearty resolution to carry out the principles of the Church in her missions, as well as in her internal government.

At a Conference of the Bishops held at Nagpur in November, 1873, the subject was thoroughly discussed, and resolutions embodying the conclusions arrived at were forwarded to the Archbishop of Canterbury requesting powers for consecrating Assistant Bishops, as a temporary measure, pending an Act of Parliament for the division and creation of new dioceses.

It was, however, not until 1896 that a separate bishopric was formed for Tinnevely, but the immediate needs of the Church were met in the meantime by the consecration, on March 11th, 1877, of Dr. Caldwell and Dr. Sargent, one supported by the S.P.G. and the other by the C.M.S., as Assistant Bishops to the Bishop of Madras for work in Tinnevely.

Shortly after his consecration Bishop Caldwell visited every district in Tinnevely and Ramnad, holding private conferences with each native minister, catechist, and schoolmaster, endeavouring to help towards the deepening

of their own spiritual life; the object of his visit being not mere inspection, but the stirring up the people to love and good works. He had a strong sense of the importance of individual, no less than corporate, responsibility and influence. His plan of work, from the time he first arrived in India, had been to make the congregation the centre round which all work revolved, and to stir up each individual to bring over relations and friends—a plan which he said might safely be adopted in every part of the world.

On the 25th of July, 1878, Bishop Caldwell set out on his second visit to Ramnad, and joined Mr. Billing at Paramagudi on July 30th. The Bishop arrived at Ramnad on August 1st, and preached in the church that afternoon. Though it was a weekday, the number present was 265, double that of the previous year. The Bishop found that the mission had taken a wonderful stride ahead, and nowhere was work done of a better quality. He alludes to Tuticorin and Ramnad in his report as “the two most important towns in the S.P.G. district placed under my supervision. Ramnad is the headquarters of the Zemindary in the presidency of Madras. There had long been in Ramnad a colony of Christian Vellalers from Tanjore, the members of which, in addition to schoolmasters and other mission agents, mostly belonging to Tinnevely, used to be the only Christians in the place.” Two voluntary evangelistic agencies were established during this visit, one for men and another for women, and several interesting incidents occurred, amongst which we may mention the following. When Dr. Strachan was the missionary at Ramnad, a boy named Nagalingam Pillai had endeavoured to become a Christian, but had been over-persuaded by his relations. Now, after the lapse of years, as a grown man and his own master, he came forward, desiring to receive Baptism. The Bishop talked and prayed with him, and he and Mr. Billing

agreed in considering him a fit recipient. Accordingly, on the following day, Sunday, after a brief service in the afternoon, at which 289 persons were present, Paul Nagalingam Pillai was baptized by Mr. Billing. Some Hindus looked on through the windows, but there was no disturbance. On the 9th August, Paul was confirmed and received the Holy Communion on the Sunday following. But with all his apparent sincerity it turned out that his motive in professing Christianity was a base one—so that the above can only be recorded as a sad history. On August 7th a Church Congress was held at Ramnad. Two subjects were given for discussion—(1) Voluntary Evangelization, (2) Self-support. The first subject recalls an answer made by Bishop Caldwell himself on another occasion: "A friend once said to me, 'What good do these voluntary workers do?' I answered: 'At all events they do a great deal of good to themselves. The difference in spiritual life and power between those who do *nothing* for others and those who do *something* is immense.'"

After visiting the Varagani, and Rajasingamangalam and Devipatam circles, he again passed through Ramnad on his way to Pamban, which, being an island, necessarily forms a circle to itself. In the town of Pamban, he says, "there is a small community of Europeans and East Indians, with a large community of Mohammedans and Hindu traders. The native Christian congregation is small. The greater part of the missionary work, so called, is carried on in villages in the interior, and in them I was happy to see some signs of progress."

The Bishop then returned to the rural division of Ramnad, visiting the Valaiyers, extremely poor people, in the bare, barren, and unpromising district of Puthukovil, who were suffering still from famine; and the Alavers, workers in the salt pans. At Kilakarai, a considerable sea-port, chiefly inhabited by Mohammedans, he found a large new church, nearly finished; and at Nela Kidaram,

one quite completed. After a tour of thirty-seven days he left the Ramnad district, "greatly comforted and cheered" by what he had seen.

The progress during the year was beyond anything I had ever seen up to that time in one year in any mission district; I was therefore encouraged to hope that with God's blessing on Mr. Billing's indefatigable labours the work of organizing, consolidating, and building up, which had already commenced, would be carried on successfully, as the work of gathering in had been.

From Mr. Billing's report for the year ending January 3rd, 1880, it seems that the mission had some difficulty in holding its ground, although Bishop Caldwell, on re-visiting it after an interval of eighteen months, found the Boarding School and other agencies in a flourishing condition, under Mr. Billing and six native pastors. The Rev. H. B. Norman, who had been appointed assistant to the Bishop in the evangelistic department of the work, writes:—

Immediately after my ordination, at Bishop Caldwell's suggestion, and at the invitation of the missionary in charge, I paid a visit to the Ramnad mission, where I remained for about three weeks. As I look back upon this period, I feel very thankful for the opportunity which was given me of witnessing the devoted zeal and earnestness of our Missionary, Mr. Billing, who has been in charge of that district for the last seven years. By being with him, I not only had the privilege of seeing much that was new to me in missionary work, but the fervour which I saw displayed had the effect of making me long to follow in his steps.

Mr. Norman found that the fondness of the Hindus for singing was a great help in gaining their attention, as they would linger sooner than miss the opportunity of hearing it.

Singing after every address soothes the people, and makes them more disposed to receive the truths which we wish to impart. The Christian young men are always willing to form a choir at the meetings, in order that they may witness for their Faith among their neighbours.

The Mission possessed eight acres adapted to paddy cultivation, 104 head of sheep, and 28 head of cattle, and Mr. Billing was in correspondence with the Superintendent

of the Government Experimental Farm at Madras about introducing an improved quantity of grain and cotton seed, but this effort was hindered for want of capital and lack of time for personal supervision.

In 1877 two orphanages for destitute children had been founded in the mission compound as a result of the famine, and trades were under consideration for the orphans, amongst whom a sad tendency to heart disease had been produced by the weakness consequent upon the famine. Churches were wanted, and we are told that village churches capable of holding about 300 persons, if built with mud walls and thatched roof, could be erected for about £25 each. Needless to say, such churches soon require rebuilding, although sufficient for temporary use.

The north-east monsoon in 1879 had been on the whole favourable to the Ryots, and with it followed a good harvest. When it was over the Ryots, for the first time since 1877, had the heart and means for religious festivals, and, finding that the Christians would not join them, became their bitter opponents, and openly declared their determination to force them back to heathenism. Some of the Christians belonged to a caste given to bull-baiting, and before taking part in this sport it is considered essential to rub on the sacred ashes before an idol, so they refused to have anything to do with it, thereby losing certain perquisites of no small value. Converts to Christianity underwent many severe trials and some bitter persecution. Mr. Norman gives an instance which may help us to realize their difficulties.

One said, with tears in his eyes, "Can I not love God without becoming a Christian? Must I submit to being turned out of my father's comfortable home, and be content to get my living as best I can, disowned by all my friends and relatives, in order to become a child of God?"

The plan already recorded of training natives of Ramnad as readers, or assistant catechists, was in 1879 bearing

fruit. Fourteen of these were employed in the Kilakarai district. An examination was held for the first time of catechists, schoolmasters, and readers; and Samuel Savarimuttu became a candidate for admission into the Theological College at Sullivan's Gardens, Madras. During the year the staff was strengthened by the addition of the Rev. J. Paranjothi, transferred from Tinnevely to engage in evangelistic work. He found that about ten castes, or tribes, were pretty generally distributed in the Ramnad districts, "containing very rich people, but were much influenced by class prejudices." It was hoped that a school for high-class Hindu girls, opened in 1877, in the centre of the town, would help to remove these prejudices.

In Pamban Mr. Vedakan was encouraged by an increase of forty-eight in his congregation, but the poor intellect of the people was a great drawback. "When they are rash no sermon can restrain, nor can any amount of scolding rouse them when they are cold and indifferent."

Mr. Martyn lived in the town of Ramesvaram for about a year, and employed himself usefully in talking to the pilgrims, and in holding familiar conversations with the Brahmins. His little knowledge of Sanscrit, and his title "Iyer," made them take him for a Brahmin convert, and they permitted him free access to their houses, with the result that hardly a Brahmin was to be found in the town ignorant of the fundamental doctrines of Christianity, and the path was thus made clear, he hoped, for his successors. His sudden death was very much regretted.

Mr. Abraham begins his Report (to June 30th, 1880) from Paramagudi in a tone of cheerfulness which is refreshing:—

Blessed be God the Lord, Who has enabled me to write the Paramagudi Report with joy. Eighty-two souls are added, the backward Christians have made progress, those with landed property have agreed to give one basket out of every fifteen of their produce; those without land, a part of what they earn by manual labour to the Sangam. Others rear sheep and fowls for the same purpose. The Christians at

Emanesvaram are quite destitute, yet have purchased a church gong; and at Rajasingamangalam even the poorest brought at least half an anna, and laid it on the table. Up to now there has been but one Prayer House; now five have been built. Last year there was but one Baptism (Gnanapragasam); during the present year there have been seventy.

He then, as a set-off, records the very numerous local difficulties attending his work, and that of other missionaries in the Ramnad districts. First, the great extent of the area, and the mission stations being not closely connected. The size of the district assigned to each catechist, which sometimes contained more than nine stations, was often more than could be properly managed by one man, and the native clergyman who wished to see and consult with the European missionary on matters needing his attention would often have to travel twenty-one miles.

In the smaller villages, or hamlets, the population was often made up of a variety of castes, or sects, each needing different treatment. The roads were shockingly bad—in the rainy season there was not even a footpath. The opposition of the leading people proved a great hindrance. They treated their inferiors as slaves, and would take away and beat poor converts. The Maravers had been known to set fire to mission buildings, beat the catechist, and drive the catechumens away.

The work of the people employed whole families: the harvest season from January to March; ploughing, April to July; and sowing from August to October, during which time little could be done with them. Almost all these people were unable to read, so that instruction had to be imparted orally.

In the town of Ramnad evangelization was carried on, regularly and satisfactorily, by Sadanantham, a native of the district. Mr. Devasagayam, who was transferred from Ramnad to Puthiamputtur in 1878, went from thence to Tuticorin. A confirmation was held at Ramnad, and at

Puthucovil ("New Church"), a Christian settlement village five miles from Ramnad, on the occasion of the Bishop's visit. The Bishop and Mr. Billing received the people, seated under a tamarind tree by the side of their tents, and the candidates at the Confirmation "looked quite confident of the blessings to be expected by this holy rite," to quote the words of Joseph Gnanaolivu. Mr. Shutie, the headmaster of the High school, was the only agent who seemed to be dissatisfied with the progress made in his department.

The Centenary of the Tinnevely missions was celebrated at Palamcotta, January 21st, 1880. The sermons were preached by the Rev. S. Morley, Bishop's Chaplain, who afterwards became Bishop of Tinnevely and Madura (1890-1903). An interesting mention is made in the report of 1880 of Uchipalli, a village sixteen miles east of Ramnad, where the inhabitants consisted chiefly of shepherds, whose ear had been gained by dwelling on the fact that shepherds were the first to learn the glad tidings that the Saviour had come; but on certain of them little effect could be made. One man, for instance, interrupted a preacher by saying: "Sir, though you give us lacs of rupees, though you tear us in pieces, or shoot us with guns, or rob us of our property, we will not forsake our religion." "Not very promising," remarks the narrator, "but think of St. Paul."

Ramnad received its first episcopal visit from Bishop Gell, of Madras, in 1875, but Bishop Johnson is the only Bishop of Calcutta who had ever visited Ramnad and the great Hindu Temple at Ramesvaram. Three previous metropolitical visitations were held in the Tinnevely districts—in 1842, by Bishop Wilson; 1863, by Bishop Cotton; and in September, 1870, by Bishop Milman.

Bishop Caldwell, whilst acting as missionary at Idaiyangudi, had, in 1848, commenced to build a church, from plans supplied gratis by a building society in London. The whole of the details were worked out under his

personal supervision. The Bishop had the happiness of consecrating the church on its completion, and the Baptism of his grandson was the first to be administered within its walls.

Mr. Gnanaolivu alludes this year to more frequent celebrations of Holy Communion: "An important feature in the life of the mission is that this year we have been allowed to have a more frequent access to the Altar of Mercy. Not that we have grown more worthy, but that we have felt more our own weakness, and the consequent need of the strengthening and refreshing of our souls."

There was still a great want of suitable churches throughout the mission. Money for two permanent churches had been received, but at least six were required. Even that in Ramnad was incapable of holding the children of the boarding schools and orphanages; the majority of whom were therefore precluded from attending. The congregation had, nevertheless, decreased by fifty-two souls, owing to deaths, emigrations, and relapses.

During the short time that Mrs. Billing was able to remain at Ramnad she started a crewel work class, which gave employment to a number of women and sold well. Her interest in the children, the sick, and the weak, and her endeavours to promote cleanliness and health, and to improve the needlework, were all much appreciated; and so was the mothers' meeting conducted by Mrs. Anthony, assisted by Mrs. Gnanapathy Pillai.

In 1881 Mr. Matthews, of the Warminster Missionary College, was sent to Ramnad for training. He was ordained Deacon in 1882.

Dr. Anthony Pillai read the lessons in church, taught a Sunday class, and collected for the Sangam, and conducted a meeting on Fridays. Monthly lectures and addresses were given by Mr. Gnanapathy Pillai (who also read the Sunday evening lessons in church) and Mr. Sevasirguner, and Messrs. James Malt and Covil Pillai assisted in various ways.

Mr. Gnanaolivu relates the following incident:—

Three young men in Puthucovil were once greatly distressed about their great need for rain. Their crops were dying. They decided that prayer was their only help. They quietly marched into the church one night at about eleven, and knelt down together for prayer. To their great joy they heard heavy rain in the morning, when no one expected it. They have since made it their plan never to commence any work without prayer.

Mr. Matthews found that it took him four months to get round the Ramnad divisions and districts, preaching and visiting in each place. "A young Brahmin in the police force took twenty days' leave," he tells us, "in order to learn quietly all that he could about Christianity. He returned to his work taking his books, *and his faith*, in the hope of being able soon to bring his wife to the Light which he had found." He was subsequently baptized in another part of the diocese.

The Orphanage Printing Press was started in May, 1882.

V.

THE DAILY ROUND, 1882-1887



Sowing day is a silent day,
Resting night is a silent night;
But whoso reaps the ripened corn
Shall shout in his delight,
While silences vanish away.—*Christina Rossetti.*

Oh, that the Church may learn that its mission work is nothing less than to give God to man! To give man the Incarnate Son—and in His Son, God—with all the life there is in God, all grace and reality. No mere figures of truth—nothing but reality. Truth as in Jesus Christ.—*Bishop Douglas, of Bombay.*



IN November, 1882, the appointment of the Rev. G. Billing to the post of Secretary to the Diocesan Committee at Madras caused a temporary loss to the Ramnad Mission,



CHRIST CHURCH, RAMNAD, WITH TOWN TANK.

which was most acutely felt, although, as will be seen, his interest in the work never failed, nor was his intimate connection with it finally severed. The Rev. W. Relton, B.A., Cambridge, who for one year had been assisting the Principal of the Madras Theological College, succeeded Mr. Billing. Mr. Matthews, who had shown many qualifications as a missionary, was able to render Mr. Relton valuable assistance, more especially owing to his having been taught printing at the Warminster College. Mr. Relton, in his very full report for 1882-3, gives his impression on seeing, for the first time, missionary work as carried on in a well-worked mission station.

In the compound of about forty acres, a part being under cultivation, there was a large bungalow for the missionary, with a smaller one for the European assistant. On one side of the compound there were two long rows of buildings, the dining, sleeping, and classrooms of the boys' boarding schools; on the other side were those of the girls; in the middle a large, long, thatched schoolroom, with a cross on the end of the roof, showing that it was a place of prayer as well as of instruction. Arriving at Christmas, Mr. Relton was much pleased with the Church services. The choir was well trained by Mr. Matthews—one boy, out of four taught by him, played the harmonium, and took all the services—and the Church was very prettily decorated. Holy Communion was celebrated on Christmas Day at 4.30 a.m.

“One felt how real is the communion of saints, since one could have as hearty services here in Tamil as at any church at home in English.”

Easter Day also was celebrated with great joy. Guns were fired in the compound in the middle of the night, announcing the festival; and at 4.45 a.m. there was a choral Celebration in Tamil. After three months Mr. Billing, who had in the meanwhile entered on his duties as Secretary to the Diocesan Committee, re-visited

Ramnad and divided the districts, Mr. Relton taking one part, and Mr. Matthews the other. This division took effect in May, 1882.

In the meantime there had been difficulties. The heathen seized the opportunity of Mr. Billing's leaving to persecute the Christians, under the loss of their protector, and to try to compel them to return to heathenism. One man vowed before his god that he would spend £5 per mensem in persecuting and worrying the Christians. Another rich landlord ruined the people under his vassalage. Notwithstanding all this, no single case of backsliding is recorded. The number of those coming forward for instruction was rather less than before, but there was a corresponding increase in the number baptized, and of communicants.

Mr. Vickers, who began work in Nazareth in December, 1881, went in the course of 1883 to pay a visit to Ramnad. He found Mr. Relton so ill that, at Mr. Billing's desire, he stopped at Ramnad to help Mr. Matthews, whilst Mr. Relton went on a voyage to Australia. On his return Mr. Matthews fell ill, and returned to England, Mr. Vickers remaining at Ramnad.

The people received Mr. Relton back very kindly, and presented Rs. 80 to Christ Church as a thankoffering for his recovery, which was spent in Altar fittings. The Eucharistic vessels, documents, etc., had been stolen in April, 1883. The former were replaced by a set of glass Communion vessels, sent by Sister Caroline, of the Church Extension Association.

A special grant was obtained for a second printing press, which, unfortunately, arriving in the rainy season, was much damaged in transit.

1884-5 was an anxious year in many ways. A cyclone caused much damage, especially to the tanks, which burst and the water poured out over the country, literally ploughing it up. The whole country round Ramnad is like a network of tanks, with high bunds, or dams; the

sudden rise of water in these tanks caused such tremendous pressure that the dams burst. When the rain ceased there was no reserve of water in the tanks for fresh cultivation, and the crops were consequently destroyed. At one time a famine was feared. What did occur, however, was an outbreak of cholera in the Boys' Boarding School. According to Mr. Vickers, only those who have nursed cholera realize its anxiety. Chill, cramp, and collapse follow each other so quickly that all endeavours are spent in relieving bodily suffering, spiritual ministrations being impossible.

The saddest case of all was that of the boy Gnanamuttu, a bookbinder, who had been supported from England.

Only the previous year he had expressed a wish for Holy Communion. In September, 1884, he was very ill with dropsy, and was in hospital for three weeks. He got worse, and the doctor sent him back to school that he might see the other children. At last he was able to move slowly with a stick. He had been ill for eleven weeks, but was looking forward to Holy Communion on Christmas Day, when, on December 7th, cholera attacked him. Mr. Vickers sat by him and read him a letter from his supporters in England, saying that they had prayed for him in their church at home. He passed away on the Sunday; it seemed as if, in the doctor's phrase, the illness had been "a long preparation granted to him."

The mission buildings had, in the meantime, suffered considerable damage from the cyclone. The binding-room had to be pulled down and built up again. The wall of the sick-room, which had just been finished, fell down and had likewise to be rebuilt, but was eventually made ready for occupation, and proved a great boon, being a very spacious and cheerful room, which could be also used as a classroom for the fifty-four Confirmation candidates and others under special instruction.

The Church at Ramnad had received the addition of a stained-glass window (subject, the Good Shepherd), which had been put up to the memory of Mr. Guy Clerk.

The natives appear to be acutely susceptible to the

influence of teaching which comes to them through the eye, and also to that which is conveyed to them through the ear. The Rev. C. E. Kennet mentions a woman of sixty, who although ignorant and apparently incapable of instruction, was so struck by a picture of the Crucifixion that "she drank in every truth regarding our Saviour from the moment that she understood His love for us on the Cross; and I hardly remember having witnessed such simple heartiness and firmness as she showed in making the answer at the font."

The fondness of the Hindus for ritual or ornament is marked, and they conduct their services on a grand scale.

"The Christian congregation wish to do the same, but are too poor, alas!" remarks a native teacher; and the same, speaking of the Church at Kilakarai, which was still incomplete, says: "We have the Altar, but we have not the *different dresses* for it, except the one given by Miss Relton."

An appeal had been circulated in 1881 by Mr. Matthews asking for £600 in order to build six churches.

This estimate, as may easily be believed, was far below the sum required for such a purpose, but as a result three donations of £100 each were sent from England, one of which was appropriated to the building of St. Peter's, Kilakarai, one to St. Andrew's, Kilangani, and the third, which was given by a lady who desired to be anonymous, to build a church dedicated to "the Patience of God," at Paramagudi. Grants of £40 each from the S.P.C.K. were given towards two churches, and other sums from friends of the mission. When Bishop Caldwell again visited Paramagudi, in 1885, he says in his Diary:—"My only public duty was to visit in the evening the new church which Mr. Relton had commenced to build in this place, out of funds provided by an anonymous lady in England. Funds have been contributed for the erection of three good churches in the Ramnad Mission." Many hindrances



CHRIST CHURCH : INTERIOR.

had occurred during the course of building, such as the loss of thousands of bricks by heavy rains spoiling the kilns. Much of the timber had to be shipped to the East coast, and then conveyed overland from the West coast during the monsoon, and tiles were broken in transferring them from one boat to another.

These churches are all on one plan, consisting of a nave, chancel, and small vestry, with high walls, a chancel arch, and a lofty roof.

Kilanjani is rather the largest. The other two would seat 200 comfortably, sitting on the floor.

St. Peter's, Kilakarai, the foundation-stone of which was laid by J. Twigg, Esq., in 1883, when Mr. F. Matthews was missionary in charge, was opened in October, 1885, and the church at Kilanjani was dedicated on July 3rd, 1886. The service was followed by a magic-lantern entertainment, the first seen in the mission. The people were astonished beyond measure and half frightened.

On entering Ramnad, on July 17th, 1885, after his visit to Paramagudi, Bishop Caldwell was met by a torch-light procession through the town, with music, preceded by the Palace elephant, "one of the largest," he writes, "that I have ever seen." On July 11th a Confirmation was held in Ramnad Church, at which there were 140 candidates. On the 20th the Bishop examined the scholars in the Boarding School, and held a meeting of the masters and mistresses. He also dedicated the cemetery (as legal consecration was impossible), had Psalms sung, and read some Collects. On July 21st the centenary was celebrated of the establishment of the High School, which was founded by Schwartz and Mr. Sullivan, the Resident of Tanjore, in 1784.

This school continues to be the only one of any note on the estate, and the only one in which education is offered up to the matriculation standard. The more civilized natives desire education, but rather as a stepping-stone

to success in Government employ than for its own sake. Two middle schools have since been established, one at Ramnad and the other at Paramagudi. The headmaster at the time of the centenary was Mr. S. A. Shutie, B.A., with three assistants.

On July 22nd the Bishop visited the compound, and inspected the various buildings, the most interesting of which were the Printing Press and the Girls' School. The rest, though commodious, he found very frail and in need of rebuilding, especially as the whole country around, lying very low and being little raised above the sea, was peculiarly liable to floods and their effects. The Bishop employed the remaining few days of his sojourn in receiving visits from leading members of the native congregations, and in meeting the agents of the town district. He found decided improvement in all respects since his visit in 1880. The Boarding School had made great progress, and the printing press was in full activity.

Of the missionaries he writes:—

I was glad to meet the two European Missionaries, Mr. Relton and Mr. Vickers, each of whom enabled me to combine, in a peculiarly pleasant way, the present with the past. Mr. A. Brotherton Vickers, grandson of the late Mr. Brotherton, one of the oldest and worthiest of my Indian friends, is at present only in Deacon's orders, and acts as assistant of Mr. Relton, but judging from the lively interest he takes in every person and thing around him, I have no doubt that he is a very useful man. Mr. Relton, the son of an old and highly valued English friend, the Vicar of Ealing, is the earnest and devoted son of an earnest and devoted father. The more I saw of his work, the more highly I appreciated it.

The Rev. J. Sadananthan, the first native of Ramnad admitted to Holy Orders, was ordained deacon in 1886. He had been a scholar in the Rev. H. Pope's school in 1857. The Rev. D. S. Bakkianadan, who had been educated at the S.P.G. College at Madras, and ordained priest in 1886, was appointed assistant in the Ramnad district.

The Church Council of Ramnad, under the chairmanship of Mr. Relton, which held its meetings twice a year independently of Tinnevely on account of distance, etc., regretted that no opportunity was given of signing a petition to the Home Committee of the S.P.G. for the re-appointment of Mr. Billing as Secretary to the Madras Diocesan Committee. Mr. Billing having been appointed Diocesan Secretary at Calcutta, Mr. Vickers was left in charge at Ramnad.

A difficulty arose about this time (1886) with regard to the Girls' Boarding School, which was started in 1875. It had gone on well for eleven years, but teachers were difficult to get, for natives exhibit a profound reluctance to taking root in a "foreign country," as they term anything eighty or a hundred miles distant.

Mr. Relton devised a scheme for reducing the debt on the Church Building Fund, by offering to supplement gifts in certain proportions, laying out Rs. 300 in this manner. If, for instance, ten native Christians gave one rupee each, thus raising Rs. 10 between them, he would give another Rs. 10, and so on, up to 1,600 Christians, at half an anna per head = Rs. 50, he giving another Rs. 50.

The reports of the native clergy during 1886-7 recount some interesting incidents bearing on the work of the Bible women. One tells of a woman lying helpless with fever and alone. The Bible woman asked what she could do for her, and offered to go to the doctor and get some medicine for her, which she did. After taking it the patient said that if she were cured she would pay a thank-offering to Him to Whom the Bible woman prayed, and of Whom she so often spoke. When she recovered she gave her a small silver coin, and requested her to take it to the priest in charge of the big church and pray for her.

The visitation of the sick was carried out thoroughly, and was much appreciated. One old man made his Communion and afterwards said, as Simeon, "Now I depart

in peace," and within a day breathed his last. Speaking of itineration, "both in season and out of season the word is put by me into the ears of the heathens" is the statement given.

Mr. Bakkianadan mentions one or two noteworthy accessions, such as Subban, of Kilakarai, a devil-dancer and priest of the Hindu temple, and his brother, Chiniatambi. They handed over to Mr. Bakkianadan the knives used when sacrificing animals to the gods and the bells used when performing their worship, which may be termed the Sanctus bells of the Hindus. Both of these converts were much persecuted by their heathen neighbours and friends, and the Mohammedans, who would not employ them, but they nevertheless kept firm. The Mohammedans at Kilakarai are very rich and influential, so the Hindus are their dependents. They are, however, always terrified by the appearance of a European, so an English resident missionary can do much to make them relax their cruelty. A third convert was Arunachala Nadan, of Mudukulatur. A fire which was ignited in Mudukulatur was attributed to him out of spite and envy for having embraced Christianity. He was put in custody, and false witnesses were set up against him. He replied that he read the Bible and prayed regularly, especially when persecuted. "This is the fire I kindle in God's presence, and I know no other fire." He was released through the intervention of a Roman Catholic Police Inspector.

The Jubilee of H.I.M. Queen Victoria was celebrated in 1887 by placing torches in the main streets of Ramnad about twenty to twenty-five yards apart, by giving food to all classes, and by distributing clothes to the poor. Union Jacks were hoisted, and churches were decorated inside and out. Processions were formed at 6 p.m. on February 15th, and at 3 a.m. on February 16th. Thousands of people gathered together for the choral Celebration

at 4.30 a.m. Later in the day further processions and fireworks marked the rejoicings.

In this year a capitation tax was levied by the Maravers on all classes of people, for the expense of the lawsuits, etc., against the Shanars. Those refusing to pay were first threatened and then boycotted. The missionaries comforted the Christians, however, by informing them that they were no longer under a Carnatic Rajah's control, and the agitation gradually died down.

Great excitement was caused by fires in Ramnad and Pamban and the principal villages around. Incendiaries roll up a piece of red-hot charcoal in a ball of old rags. These balls can be carried about and put under the thatch of the roof. People began to unroof their thatched houses and remove all their property into the streets, or to send it to tiled buildings for safe custody. Most of them had also taken the precaution to have plenty of water at hand, which was kept ready in pots on the edging of all the roofs. A large thatched schoolroom in Ramnad, which had been quite recently erected for the S.P.G. Middle School (which is a feeder to the High School), was amongst the very first buildings destroyed, though it stood in quite an isolated part of the town. An air of mystery seemed to hang over the whole affair, and the people ascribed it to demoniacal agency. Vilatur, in the Paramagudi district, was utterly burnt to the ground, including the houses of all the Christians. They were at Service at Aiyudi at the time, and could only rush across country in time to see every single thing they possessed in the world utterly gone.

The mission was reinforced in the summer of 1887 by the arrival of Mr. Arthur Heber Thomas. Almost immediately afterwards, at the beginning of September, Mr. Vickers, whose health had given constant anxiety, was ordered a year's rest, and returned to England on furlough, leaving the mission in nominal charge of the

Secretary of the Diocesan Committee in Madras, but really to be worked by Mr. Thomas with the help of the native clergy. In spite of these disadvantages, Mr. Thomas was able to speak of the prospects of the mission in his first report as being on the whole encouraging, and, he adds, alluding to the prospect of Mr. Billing leaving Calcutta and returning to Ramnad: "Mr. Billing's well-known organising and administrative faculties will soon, we hope, raise Ramnad to a position equal to that of older-established missions in Tinnevely."

VI.

"UNITAS IN CHRISTO," 1888-1889



It is the prayers of those at home by which the power of all Christian preaching must be sustained.

The prayers of *those at home*. Who are they? It is those who are living with Christ, in the Grace of His Heavenly Kingdom, who must pray for those who are "abroad," whether that "abroad" be in England or elsewhere.—*Father Benson* (quoted in the "*Life of Father Goreh*.").



THE possibility of Mr. Billing's return to Ramnad to resume the work which he had previously carried on so successfully was realised in January, 1888, when, to the great joy of his colleagues and of the native Christians, he volunteered to work again in his old Mission, and returned to Ramnad after an absence of over five years. He was accorded an overwhelming reception, which he thus describes:

Just outside the town I was met by Mr. Heber Thomas, all the native clergy, and a large number of the laity, and was driven in triumph to the church, where a short thanksgiving service was held. After the service the procession re-formed. By this time the sun had set, and, consequently, torches (always a striking feature in an Oriental procession)

were lighted in abundance, and I was conducted through the principal streets of the town to the Mission bungalow. Here, an address, welcoming me back again to a scene of over nine years' labour (1873-82), was read by Mr. Selvanayagana Pillai, the Tahsildar of Ramnad; and several lyrics, specially composed for the occasion, were sung by the school children. The next day I was invited by Mr. Shutie, the headmaster, to receive a similar address from the masters and pupils of the High School. All the influential Hindus of Ramnad were present.

This hearty welcome is recorded as an instance of the friendly attitude of the Hindus, as well as of the attachment of Christians.

On February 24th, 1889 (St. Matthias' Day), the church at Paramagudi was dedicated to the "Patience of God," and used for Divine Service. A little later the lady who was chiefly instrumental in the building of it writes:

Did I tell you that Father Benson had most kindly gone out of his way to visit Paramagudi, and to celebrate in the little church, where he met all the district clergy, and whence he was so good as to write to me, giving an account of it all? He had not been into any Church so "native" before, and the undraped figures struck him very much; most of the congregation *took off* their upper garments on getting into church. There were eighty people in church, and forty-two communicants, so I think that the work there must have struck root.

Two years later, in the *Cowley Evangelist*, we find mention of the same visit by Father Benson to Madura, "*en route* for the Church of the Divine Patience at Paramagudi." "I was interested," he says, "in that little place, because the Church of the Divine Patience was built by a friend of mine." He celebrated there at 7.30. Continuing, he says:—

Eight clergymen came to meet me, Limbrick (S.P.G.), and seven native priests; there was a congregation of seventy, and forty-two communicants. I hoped to go to Ramnad, and round by water, but found the coasting steamers could not be towed up. One would like some of our friends at home to have a journey in bullock-carts through these red, sandy plains of palmy jungle, and see how human beings here are waiting to be called to Heaven; and, surely, there would be several sums of £500 each to meet the various wants of the different localities.

On hearing of the opening of Ramnad School-chapel several years afterwards Father Benson remarked : " I often look back with much interest to the day I spent there. It was abundant recompense for the jolting journey to which the architect alludes."

On the Fourth Sunday after Easter, 1888, the Church of St. Peter's, Kodaikanal, on the Pulney hills, which has since been associated with many solemn memories of Ordinations and special Celebrations, was dedicated by Bishop Caldwell, who had, in the January of that year, completed his jubilee of fifty years' residence in India. January 9th, the anniversary of his arrival in India, was kept throughout Tinnevely and Ramnad ; and the Ramnad Christians sent a deputation with an address to the Bishop, which was read by Mr. Gnanaolivu.

The Bishop, in reply, gave an address, in which he reviewed his work during the fifty years he had spent in India. He then entertained the Europeans and visitors at dinner, and games were provided for the natives, and on the following morning all the clergy were entertained at breakfast ; and an address—impressive, earnest and full of feeling—was given by Mr. Ashpital, a Rural Dean in the Diocese of Ely.

After another eighteen months of strenuous work in the Ramnad Mission Mr. Billing went on furlough—early in July, 1889—a year's holiday being, as his fellow-worker, Mr. Thomas, remarked, " more than due to him after seventeen years in this climate."

Before leaving India he preached the Ordination Sermon at Kodaikanal on Trinity Sunday, June 16th, 1889, when Arthur Heber Thomas (B.A., Oxon.) and J. M. Sathianathan were ordained deacons, and the Revs. J. Sadananthan, G. Eleazar, and S. S. Daniel were ordained priests, at St. Peter's Church, by Bishop Caldwell.

Shortly afterwards the Madras Committee were " deeply grieved to hear that since his arrival in England

Mr. Billing has had very bad health, and the doctors are of opinion that he must give up all thoughts of returning to India." Doubtless the strain of the work had been very great.

The Rev. P. Gnanayutham, in his report for the year ending June, 1889, speaks of Ramnad as a place "well known to be the seat of bigoted heathenism," and adds:—

The struggle of light with darkness is so great, that we come round it with the hope that in one day or another it will become as Ephesus, where the wonderful temple of Diana stood. Christianity had its footing in 1542, the year in which Francis Xavier visited the Zemindary, but seems to have its growth very slowly.

Nevertheless, Mr. Billing's survey of the work accomplished and put in hand during his ministry, including the five years' interval of absence, is full of encouragement.

Among the boys under tuition in 1889 were two brothers in whom Mr. Billing and Mr. Thomas were specially interested. They were called respectively Robert *Wye* and Gregory *Thornhill*, both being supported by the people of Wye, Kent.

The family were Maravers, and Mr. Billing noticed that Gregory, at the funeral of his sister, pressed the hand of his greatest friend, who was a Pariah, as the body was being lowered into the grave, thus verifying the power of "Unitas" as well as "Salus" in Christo.

Robert Wye—*i.e.*, Robert W. G. Bakkianadhan—is now a priest at Ramnad.

On the morning of the day on which Mr. Billing left Ramnad on furlough to Europe a great number of Christians assembled in the Ramnad schoolroom to take leave of him. After presenting him with garlands and fruits, an address, signed by all the native clergy and the

representatives of the various congregations, was read. The following are extracts therefrom:—

Reverend and dear Sir,—On this the eve of your departure from Ramnad, after a second period of unwearied labour in this district, we, the Christian congregations of this Mission, feel we cannot allow you to go away from us without expressing to you our deep sense of the many benefits we have received from your ministry and labours, and of our great indebtedness to you for the power with which you have declared the gospel of God. To you, under the blessing of God, does this district owe its Christianisation. The Ramnad Mission owes so much to your unflagging labours, to your methods of organisation, to your wise direction of affairs, to your loving care for the churches you have planted, and to your power of inspiring in your subordinates that enthusiasm and earnestness which glows in your own breast, that we can never cease to regard your name with reverence and affection. While people far away from the scene of missionary toil and anxiety have been discoursing pleasantly of the comforts and luxuries of a missionary's life; to us here, who have been in daily view of the hard realities of your lot, it has been a matter of astonishment how, after all the journeyings and distractions, the heat and the toil, the disputes to settle, the secular affairs to look after, the daily care and anxieties, you have been able to command the energy and collectedness of mind needed to organise and direct, to edify and instruct. Truly, nothing but the constraining love of Christ could induce a voluntary submission to a life of such hardship. We are deeply sorry to have to part from you now, and shall miss greatly that prompt and wise decision in all matters of difficulty, that sure counsel, that loving care which we have so long enjoyed. Yet, notwithstanding the loss to ourselves, we cannot but feel glad that you should have the rest and change which you so much need. We hope that on your return we shall have the joy of welcoming not only yourself, but also Mrs. Billing; and we beg you to assure her that she and her children will always be gratefully remembered by us in our prayers. In conclusion, we have to inform you that, earnestly desiring that your name should be associated with some permanent memorial in this district, we have been making endeavours to establish a fund, the proceeds of which will be devoted to the purpose of giving, in your name, a scholarship or prize to Catechists in this district. We wish you a happy and prosperous voyage and speedy return, and request your constant prayers on our behalf.

Mr. Billing replied in Tamil, exhorting the people to unity, perseverance, and zeal, and he expressed his belief

that God would make them the means of doing great things, and that this Mission, whose interests he had so much at heart, would expand and develop through their efforts and prayers. In the evening the distribution of prizes in the High School took place; and this was also made an occasion for the town people to bid him good-bye. A short address was read by the masters and pupils of the School; and the Setupathy and the Head Assistant-Collector both spoke very highly of him and of the loss that his departure was to the people of Ramnad.

The following letter from a native to Mr. A. H. Thomas, written during his absence before Ordination, gives some insight into the feeling of moral support which is known to be infused by the presence of a European Missionary, and is one of the problems connected with the prospect of a native ministry:—

Ramnad, April 14th, 1887.

Respected and dear Sir,

It is nearly a fortnight since you left the place. We really miss your presence, in the chapel and elsewhere. We have had no rain after you went, so the heat is intolerable here. Had you been here this year you would have suffered a great deal. How do you find Kodaikanal? You will have friends to talk with, game to hunt, and good companions to play with. You will, I suppose, breathe a free air for two months; and come here fresh, so that you may work well among us before you leave India.

The tope chapel is repaired, and the chancel is whitewashed, and the altar cross, candle, etc., have been repaired. By the kind act of Mr. Billing, we once more have the happiness of communicating here. I teach some boys privately in evenings, till you come, so as to make up the loss of your absence (certainly you raised my standard of living, and so the loss was severely felt). I go on with my lessons regularly, and mark the passages which I do not understand, so that I may ask you when you come over here.

When I left the Boarding School and went to High School, I was branded as an avaricious and ungrateful man, and was looked down upon by the mob as a silly man, because I left an authoritative work and chose a harmless one, and thereby lost my sting. Wherever I looked everything breathed contempt upon me, as if I lost my sense in doing so. I had no harbour to screen me from the storm. Then I heard, to

my joy, that you would come here. But I was at a loss to know how I would please you. Then a happy thought struck me that I could serve you as a munshee, and thereby I could hold my position. So I did, and therefore everybody looked at me with an eye of pleasure, because they thought that I have won my sting again. They were afraid that I would sting through you. But now they think that I am an unfortunate man, and so I have lost my support once more. This is the nature of the world. Will you forget me? I never dream so. As I have once gained your love and protection, I think my children and I can have it till your life ends.

Another worker destined to have a long connection with this Mission, Arthur Daniel Limbrick, arrived in Madras on February 18th, 1888, was ordained deacon at St. Paul's, Vepery, on March 23rd, 1890, and went to Ramnad in August to work with Mr. Thomas.

Bishop Caldwell visited Ramnad in the same month for Confirmation, accompanied by the Rev. J. L. Wyatt. They had only got twelve miles on their journey from Madura to Paramagudi, when one of the wheels of the Bishop's coach came off—an accident which might have been, but did not prove to be, very serious, though, as there was no other spring coach, and the wheel could not be replaced during the journey, Mr. Wyatt had to give up his to the Bishop and stow himself away among the luggage in another bandy. On Saturday, before the sun was up, they were met at Paramagudi with a cordial welcome from the Rev. A. Heber Thomas. In the little church the next morning Holy Communion was celebrated at 7.30 a.m., with sixty-three communicants; and at 10 a.m. Bishop Caldwell confirmed exactly the same number. The church, dedicated to the "Patience of God," is built in the Early English style, with a very high-pitched roof, and is one of the most conspicuous objects seen by the long line of pilgrims as they wend their way to Ramesvaram. The school children at Ramnad had erected a triumphal arch over the gateway

of the compound, with an inscription welcoming the Bishop, and had lined each side of the street; but as he was fast asleep in the bandy at 5.30 a.m. and passed them unobserved, they had to reserve their cheers until he alighted at the bungalow.

Mr. Wyatt, in his printed account of the visit, gives a good description of the Mission:

During the morning, I went round and inspected all the various Mission buildings—the Mission Press building, a crowded hive of bees, already the hive getting too limited for their thriving and expanding business; the boys' schools and orphanage buildings; the Mission street, wide, straight, and lined on either side with young cocoanut trees—a pretty decoration; the little shop, packed from floor to roof with all sorts of stores and articles brought from Madras and other places, and leaving hardly room for entrance; a *chattram*, for the benefit of the native clergy and catechists when they come in from the district to see the missionary; the carpenters' and blacksmith's shops; girls' schools and chapel; all combining to give one a good impression of what a Mission Station in the country means, and the variety of work that is being done. The whole is built on Mission property, purchased many years ago by Mr. Billing, and now forming a valuable property and a compact Christian colony. While sitting in the Missionary's bungalow, the service in the Church, the hum of the children at their lessons, the sound of the work in the carpenters' and blacksmith's shops, can all be heard distinctly. I remember to have seen this place in its earlier days, in 1877, and I was therefore in a position to appreciate the great strides that have been made since that time. I hope funds will be forthcoming to enable Mr. Thomas, the Rev. G. Billing's successor, and one who has thrown his whole heart into all the various branches of the mission work, to extend the printing-press buildings. They very much need extending. It is rumoured, also, that the Zemindar is desirous of helping forward technical education; and, if this is the case, I can only hope that he will see his way to do so by helping to extend the industrial branches of work here.

The Zemindar, who was absent, telegraphed his great regret, and asked the Bishop's benediction. He further ordered that his carriage, band, etc., be lent for the Bishop's reception. Accordingly, at about 5 p.m. a handsome carriage and pair, together with an English band,

arrived at Mr. Thomas' bungalow, and the Bishop, fully robed, entered it with his chaplains, the band accompanying the procession with the air, more lively perhaps than appropriate, "Let the hills resound with song." The crowd gradually increased, and was met and pioneered by an elephant from the Palace, which was of great assistance in clearing the way. It took about an hour to reach the church, when a demonstration took place which the gorgeous East alone could produce. Two bands, native and English, struck up different tunes simultaneously, the church bell rang, guns were fired, Christians cheered, and last, but not least, the elephant trumpeted.

The effect of such a combination must be left to the imagination. The church had been elaborately decorated for the occasion, and every part was crowded. The return was made by torchlight, as the night was dark and cloudy, and an address of welcome, a short display of fireworks, and the National Anthem ended the reception.

Mr. Wyatt continues :

The whole formed an imposing and an impressive demonstration. One who joined in the crowds said: "It was touching to hear the remarks of many Hindu women who held up their babies to see the Venerable Bishop, the grand old man, as he passed; and to make their *kumbadus* to him, remarking the while upon his serene and refreshing countenance (*kulirichiâna mugam*), which it did their hearts good to behold." I only wish that Mr. Billing, who laboured here so long and so successfully, could have been present to take part in the welcome, and to share in the rejoicings of his people. I am sure he was present with them in spirit, but his failing health rendered a return to England a few months ago a necessity, and I deeply regret to hear that a serious illness, due chiefly to overwork, is likely to prevent his return. He has, however, a reward in the life-long devotion and gratitude of his people, for whom he was willing to spend and be spent.

The younger brother of the Zemindar, Dinkaraswamy, a young man of about nineteen, called on the Bishop the next morning. He is described as tall and good-looking,

amiable in manner, fond of sport, and very popular with all classes; able to speak English, but too shy to do so in public. He and Mr. Thomas were on very friendly terms, and in the afternoon the Bishop and Mr. Wyatt and Mr. Limbrick went under his escort to return the visit and to see the Durbar Hall, where all pilgrims on their way back from Ramesvaram pay their respects to the Setupathy or to his chair of state. Formalities were, however, dispensed with in this instance, and the Zemindar received the party in his tennis costume and conducted them through the building, the walls of which are covered with scenes illustrating the principal personages and incidents in the history of the country. It is a pity that they cannot be seen to advantage, owing to the darkness of the building; the salt air has also seriously affected them. One of these paintings is of historical importance, as it represents the signing of the treaty between the Setupathy and the English, by which the Ramnad country became British territory and the Setupathy lost his independence. Colonel Martinzi and two other officers figure in it—much caricatured, naturally. The Coronation Stone, a plain polished block of granite surmounted by a richly embroidered canopy, stands near the north wall by the side of a large oval bath, built of bricks and chunam, into which, at the time of coronation or installation, the sacred water is brought by Brahmins from various holy places. The Chair of State is in the centre of a raised daïs at the end of the principal corridor, on either side of which are hung three large oil paintings of Her Imperial Majesty Queen Victoria, Lord Napier, and Mr. Creighton, late tutor to the Zemindar, besides others of past and present Zemindars. The Zemindar Bhaskarasawmy, who came into the Ramnad estates in 1889 on attaining his majority, was a man of some culture and wide interests.

In 1887, at Mr. Creighton's desire, he published *An Account of my tour in Northern India*, 1886-1887, a copy of which he presented to Mr. Thomas, to whom he wrote the following note :—

The Palace, Ramnad, 26th May, 1890.

My dear Mr. Thomas,

I cannot thank you sufficiently for the readiness with which you have obtained the splendid edition of Dore's *Dante* that now lies before me. Herewith I remit the sum of Rs. 17 4, the price of the book. I intend, if you will excuse me for the trouble, to send for some more books through you. Thanking you once more for the trouble you have undergone on my behalf,

I remain,

Yours sincerely,

Rajah Bhaskarasawmy Setupathy.

On August 8th Bishop Caldwell distributed prizes at the High School and heard the report read by Mr. Shutie, who had been Head Master for fifteen years; and on Sunday, August 18th, the Confirmation took place, when 185 candidates (92 males and 93 females) were presented. The Church affords accommodation for 699, but was far too small for the congregation, a considerable number of whom had come from a distance, and were obliged to stand outside. At the 7 a.m. celebration of Holy Communion that morning 198 communicated.

This last visit of the Bishop to Ramnad, at the age of seventy-six, was altogether a very cheering and encouraging one, both to himself and to the people by whom he had been so eagerly expected; and in spite of the long, trying journey and the fatigue he underwent, he was not any the worse for it afterwards.

On December 3rd, 1889, an address of welcome from the Tinnevely and Ramnad Christians was drawn up and presented to Prince Albert Victor, Duke of Clarence, on the occasion of his visit to India.



ZEMINDAR BHASKARASAWMY IN ROBES OF STATE.

VII.

MISSIONARY METHODS



When heaped upon the altar lie,
All things to feed the fire,
The spark alighting from on high—
The flames at once aspire;

But those sweet gums and fragrant woods,
Its rich materials rare,
By tedious quest o'er lands and floods,
Had first been gathered there.—*Trench.*



THE Records of 1879 give us plenty of insight into the work and methods of missionary bishops and clergy. In answer to a question, "How does a native clergyman spend his time?" Mr. Billing gives the following specimen account of the work of the Rev. Joseph Gnanaolivu:—

Sunday. He conducts Divine service in one of the village churches (when Mr. Billing is at headquarters).

Monday, Tuesday, and Wednesday are set apart for inspecting native congregations; *Thursday* for the examination of boarding schools and orphanages, the preparation of elder children for Confirmation; and a children's service is held. In the evening there is a meeting of the Ramnad town congregation, at which Mr. Gnanaolivu presides. These meetings are divided into a series of four.

1. Devotional, in which lay members take part.
2. Missionary. Speeches for spread of the Gospel throughout the world.
3. Debate, at which Hindus and Mohammedans are invited to be present, and to join in discussion, following a speech on the evidences of Christianity,

or on social and moral defects of their own countrymen.

4. Evangelistic meeting—organized by Bishop Caldwell. Each member is expected to state what efforts he has made, and with what success, to bring others into Christ's fold. A copy of the proceedings is forwarded to the Bishop.

On *Friday* the wives of probationers are examined in religious knowledge, reading, and writing; and schools in the town are inspected.

On *Saturday* all the mission workers assemble in Ramnad for instruction, and to report on their work.

From this sketch of a native clergyman's duties it will be seen that he has no time for idleness, and too little for the study of theology and the preparation of sermons. Oriental customs allow of little privacy—there is no bell-wire or knocker to a native clergyman's doors, and from 6 a.m. to 10 p.m. he may expect visitors. A catechist seeking advice, a Christian in trouble, a parent dissatisfied with his child's progress at school, visits from enquirers, misunderstandings to be removed, or opposition to be overcome—all these occupy his time, and require no small amount of zeal and discretion. No people derive more comfort than do the people of this country from giving detailed accounts of their misfortunes to others, and in receiving a very lengthy address of condolence. None are more easily offended, and none more ready to forgive. The *European* missionary must often appear to them very unsympathetic, so that even if the attempt were necessary, he can seldom expect to work successfully among them as a *pastor*, though as head of all work, responsibility, and organization, supervisor and counsellor, he could ill be spared, and is loved and revered extremely.

Now we will give examples of Bishop Caldwell's minute

investigation. These are some of the questions asked of the clergy and native agents at Mudalur, with the bishop's comments.

How many children knelt and prayed last night? Boys? (9 out of 24). Girls? (14 out of 36). Young men? (20 out of 32). Young women? (17 out of 26). Grown men? (65 out of 125). Grown women? (98 out of 116).

How many of those who prayed read the Bible also? (7 or 8).

On reading a string of questions such as these one is inclined to exclaim, "Oh! how tiresome, how needlessly prying!" But the Bishop knew what he was about. Here follow his deductions and practical application.

"All who prayed say that they used words of their own in addition to the Lord's Prayer. From the foregoing enquiries and statistics it has appeared that sixty men went to bed last night without prayer—of those twenty-four were unable to read. I commended these prayerless people to the special care of the native minister, and recommended also that they should be urged to learn to read in night schools."

"'How many persons in your congregation appear to be really devout?' 'About 100.' 'Now please strike off from this total all who tell lies, defraud their neighbour, use bad language, etc., etc.' 'Oh! then there must be a great reduction; but about twenty-five would remain.' It is a great comfort to find a few in each congregation, though I reminded him that even these, and he himself, might fall short."

Side by side with the Bishop's earnest care and faithful warnings we may notice his simplicity, and his love for children. The following occurs amongst his notes:—

St. Matt. xviii. 2. "Jesus set a little child in the midst." "Where there is no pastor or catechist, as here (Nirambal, 1880), every house in which there is a little child has a *guru* (a teacher of religion) in the family."

In preaching, the subjects chosen were often very interesting and suggestive. We have before us the headings of a course of twelve sermons on the Kingdom of God, which were divided as follows:—

The Kingdom of God.

1. Its nature.
2. Its subjects.
3. The promise of its extension.
4. Hindrances to its extension.
5. Facilities for its extension.
6. The servants of the Kingdom.
7. The blessings of the Kingdom.
8. The Kingdom—not of this world.
9. The eternity of the Kingdom.
10. One Kingdom in Heaven and Earth.
11. The necessity of working in the Kingdom.
12. Perseverance in labour for the extension of the Kingdom.

The Bishop was used to look upon the Catechumens as “Prisoners of Hope,” kept providentially under Christian instruction, in the hope that they may eventually qualify for Baptism.

Next we notice the special use of *Head-Centres* in all the missions which come under review. Each department of work is first focussed and then diffused. At the head stations there are daily services, frequent Celebrations of Holy Communion, special services, and gatherings for instruction, reports and conferences. Everything is done to help and inspire and set the pattern of work and worship in the outlying districts, to be carried out suitably to the locality.

A great deal of *itineration* is absolutely necessary, and every sort of evangelistic agency is adopted. Sometimes the missionary agents and leading members of a

congregation go out together visiting from house to house on Sunday afternoons, or holding street preachings, which are often met with disputations from Hindus with regard to Christ's Divinity and Resurrection, needing careful and well-reasoned answers. The catechist needs to be well trained and "full of faith and power," if he is to do good work and be ready at all points. Christians in a heathen land do not become so as a matter of course, and must be prepared to say *why* they think differently from their neighbours. Education is therefore rightly considered of supreme importance in all missionary operations. "Education comprehends a great deal," wrote Bishop Middleton, first bishop of Calcutta, "more especially if we can induce the natives to learn English. In learning and reading English they will inevitably learn to think, and when the power of thinking is pretty generally diffused the cause will be gained."

He puts no faith in preaching "until there has been a general diffusion of knowledge and the arts as preparatory to a feeling of interest in our religion." But beyond all other influence is that of a life lived in correspondence with the Christian creed. "There is not probably any country in the world where so much depends upon example."

A saying of St. Francis Xavier to the same effect is worth recording.

"The *living exhibition of the Christian character* is the first great instrument of Christian conquests, the inculcation of Christian faith is the second."

Every effort is made in the schools to imbue the young minds with Scripture facts, and as they grow older to give them plenty of opportunity for working out the results, and taking a personal and active part in the spread of Christianity.

The more earnest of the young men are formed into Evangelistic Bands; and magic lanterns, singing and

instrumental music are found to be very helpful in attracting attention.

Family prayers are usual in the generality of households, and contributions for Church purposes are collected in a variety of ways. There is first of all the Sangam, which corresponds to our offertory but is brought in money or in kind, every variety of article being apparently permissible.

In the village of Madattâkulam the headman had vowed, on recovery from sickness, that he would provide the endowment of a catechist; but he was not a rich man, so he hit upon the following expedient:—

He purchased a keg of kerosene oil and handed it to the catechist, from whom the villagers decided to buy the oil at a certain price, provided the profits went to the Endowment Fund, which was accordingly enriched thereby to the amount of Rs. 100.

Rice collections are an offering from the female members of the congregation. When they prepare their meals they daily put aside a handful of rice, and bring it to church on Sunday, and offer it at the altar, after the pattern of the shewbread placed week by week in the temple, in recognition of God's feeding His people Israel.

Collecting boxes, with the words "God's portion" on them just above the entrance hole, which is in the form of a cross, are in use in some missions. These are distributed after a special service, and collected on Easter Day.

Medical work—the dispensing of drugs and visiting of the sick—kindness and sympathy, and the healing of bodily ailments, is one of the best of object-lessons, and wins many.

In the Ramnad Mission a Hindu gentleman was impressed with the fact that the Christians, "who are admittedly the poorest and the lowest class in the country, are, in spite of famine, opposition, and even persecution, increasing in numbers and influence. I can only explain this," he said, "on the ground of the high moral teaching

and the *goodness* of which Christianity is the expression."

In making converts there is a difficulty which at once confronts the missionary. Mr. Limbrick thus expresses it: "If you disturb the economic conditions under which people have lived for so many years, what are you going to do with them? There is only one answer. *Teach them trades.*"

The industrial departments of the work are therefore of great importance. In Ramnad these consist of printing press, bookbinding, lace school, carpentry, and tailoring, not one of which can be carried on without a certain amount of capital for providing plant and materials, and when the work is executed the market is not always open, and orders are scarce for heavy articles, on account of the difficulty of transit. The railway now opened will, it is hoped, remedy this.

In carpentry considerable difficulty is found in teaching the boys to adapt themselves to the use of English tools; their principal implements in ordinary use being a kind of native adze and a chisel. The precision with which they use the adze, steadying the beam between their bare feet, is quite marvellous. They do not use the chisel as an English carpenter does, *i.e.*, by exercising gentle pressure, but, supporting it with the left hand, they give it vehement thumps with the open palm of the right hand. Seated in native fashion on the ground they dexterously hook up with their toes any tool required that may be out of reach. The scanty Eastern clothing of the smithy boys has had to be supplemented, as they suffered from burns caused by sparks from the heated iron.

A mission centre is more like a community than an ordinary English congregation. The Christians are brought under more direct supervision and closer relation with their pastor than is customary with us. The feeling of personal responsibility is intensified. The lines are

more Apostolic, more what one can imagine in the early Church. There is something of the freshness, the first fervour, the emulation, the intimate dependence upon the spiritual guide (the leader in the things of Christ), the paramount importance of religion, that is missed in our modern use of older and established privileges.

Granted that the results are *not* always noteworthy, that there are plenty of disappointments, and many apparent failures, and that a heathen does not invariably show himself a better man for having been made a Christian; yet, what does all this matter to those who are sowing seed for the Master? They sow in faith and obedience, and the seed—the Indian corn—will germinate beneath the Cross, and some at least will fall into good ground and come to full maturity.

PART III.

ARTHUR HEBER THOMAS

- I. LETTERS AND MEMORIALS, MAY, 1887, TO
NOVEMBER 2ND, 1890
- II. ESTIMATES OF LIFE AND CHARACTER
- III. MEMORIAL WORK—TABLET AND CHAPEL

Be bright on the surface,
Earnest within.

"A Knight of to-day," L. T. Meade.



Thou shalt lose thy life and find it : thou shalt cast it boldly forth,
And then back again receiving, know it in its endless worth.

Trench.

I.

LETTERS AND MEMORIALS, MAY, 1887, TO
NOVEMBER 2ND, 1890

ARTHUR HEBER THOMAS arrived in Madras on Monday, the 2nd of May, 1887, by the *ss. Manora*. After spending a few weeks at Madras, during which the weather was intensely hot, he left for Ramnad, to which station he had been temporarily appointed. He was accompanied on the journey by Mrs. Vickers, who had been staying in Madras and Ercard during her husband's absence from Ramnad. Mr. Vickers, who had been ill for several months, had been advised to take a sea-trip to the west coast. He went to Calicut by sea, but was obliged to return overland on account of heavy thunderstorms and high sea.

From Rev. A. B. Vickers to Rev. C. E. Thomas on the arrival of Mr. Thomas at Ramnad:—

Your son is the greatest God-send to the Mission that has gone out for many years, and not only to the S.P.G. generally, but to Ramnad in particular; what we should have done without him I do not know, as I was almost constantly ill. He is, of course, a tremendous favourite, and the boys idolize him. Billing, who has gone there in my place, has not written to me yet; but he is just the man your son would like—big and bold, and a fine man in every sense, besides being more experienced than any of us except Bishop Caldwell; but we can talk all these matters over to our hearts' content when I come to you next month.

Some of Mr. Thomas' letters written at this period are full of descriptive detail of the mission life and surroundings:

150, Randall Road, Madras,

May 17th, 1887.

It is settled that I go to Ramnad, and I shall probably be there by the time you get this. I am busy learning Tamil. Mr. Relton is kindly teaching me, so every morning, from ten till two, I have to do copies of Tamil letters. The earliness of the hours here strikes one as curious. Our hours here are: 1st, Chota-Hazri, or early breakfast, 5.30 a.m.—bath, walk. 2nd, breakfast at 10 a.m. Tamil, 10 to 2 p.m. Tiffin (lunch), at 2 o'clock. Lie down till 4.30. Bath. Tea, 5 o'clock. Drive down to beach (five miles walk); return, bathe, and have dinner at 7.30. Smoke. Go to bed at 9 o'clock.

We are $5\frac{1}{2}$ hours in front of you, so that you can easily calculate what I am doing at most hours of the day. We have just had to make a rush from the dining-room, where Miss Relton and I were writing, on account of the hot sand winds, which were scorching us.

In this country nobody seems to use his legs. They ride on little Pegu ponies, or drive in "bandies." The dust is too dreadful. You sink in over your ankles, and it makes your clothes pink.

I went out yesterday to call on the chaplain at the fort, St. Thomas' Mount. Mr. Relton came with me. We got there by train (eight miles) at 6 o'clock, and climbed to the top of the mount to see the Armenian Church. The tradition is that St. Thomas preached here, and was martyred on another mount a little further to the east. The church was very ancient, as also was the priest. He was an Armenian or Portuguese, I am not sure which. We descended, and found the chaplain having early breakfast. Mrs. Elwes, his wife, is very nice. They have invited me to stay there from Friday to Monday this week. I am quite looking forward to it, as they have a capital tennis court, and I have been unable to get any exercise to speak of (except a painful trudge through sand) since leaving England. I went last week to a Tamil service at a place called Sullivan's Gardens; they put a large chair for me in front of the congregation, and as the clerk pulled a mat nearer for me to kneel on, he disclosed a colony of white ants. The heat was intense, nearly suffocating. The Tamil sermon was fifty-six minutes. I was told afterwards that the subject of the sermon was the care that a native must exercise in choosing a wife; truly a most important subject! The singing was most funny. They go up the scale to a certain point, and then down again, in singing the Tamil Psalms. It might have been do, re, mi, fa, for all I knew to the contrary.

A rather amusing thing happened at Mr. Relton's Sunday School



Photo., Gillman.]

ARTHUR HEBER THOMAS.

class. He gave the hymn, "I was a wandering sheep," in Tamil to a Tamil boy, and asked him to translate it into English. The boy's translation commenced, "I was a mis-led mutton."

The journey to Ramnad seems rather a formidable undertaking—300 miles by rail, and about 75 by bullock bandy. Mr. Relton won't let me go till the weather gets a little cooler. It is simply dreadful at present. A cyclone is expected daily to disperse it.

From the *Madras Diocesan Chronicle*, October, 1887:—

Mr. Thomas, who has so lately joined the Mission at Ramnad, has very kindly allowed us to see a letter that he wrote to his brother. It is so full of interest that we make no apologies for printing some extracts from it. We are only sorry we cannot reproduce the numerous pictures with which it was illustrated.

Ramnad, S. India, September, '87.

I must try and send you a long letter by this mail. I have not been able to write much lately, partly owing to being very busy, now that Mr. Vickers has gone, and partly owing to two bad ulcers on my right hand. I don't know whether you have a clear idea yet of what sort of place this is, and what sort of life I lead, so I will try and explain more fully.

Our Mission is just on the outskirts of Ramnad, and is approached by a road covered over with tamarind trees and large fig trees. About a mile before you reach our place, you come to an old building. This is the last remains of the old Rajah's fort; it was deemed impregnable, and stretched over a square, each side of which was a mile in length. The English, however, soon demolished it, and turned this bit of it into a bungalow for the European engineer. Close to this fort is a curious Heathen temple, with a procession of grotesque figures of enormous size, made out of clay; they are supposed to be the gods going out for some exercise on the plain. All the country for miles round is nothing but flat sand, with an occasional palmyra tree, and perhaps the pagoda of a temple, breaking the straight line on the far horizon.

At the present time all these sand plains are being rapidly filled with water, and as soon as the rain fully sets in, we are surrounded by a belt of water ten miles in diameter. The roads are all raised above the plain level, and we have large tanks all round our tope; if one of these broke, we should have a moist existence. When it rains in India, it does so with a vengeance; dense clouds of rain come sweeping along, and there is no intermission for hours. It is only the commencement of the rainy season now; what it will be when we get into the middle of it, I have no idea. I am going to have a flower show here in January, and expect to see some curious results. I have got a few English seeds from Bangalore, and given them to the boys. The mixture of beetroot and

nasturtium, cabbage and calliopsis Drummondi grandiflora that are coming up is most curious.

Well, to continue my account of this spot. After leaving the fort and temple on our left, we proceed down the raised and shady road till at last we come to a well kept prickly-pear fence and gate on the right-hand side. This is the entrance gate to the far-famed Ramnad Mission. We then proceed down an avenue of palmyras and tamarinds. On our left we observe a native street, where live the married members, masters, and others in the Mission employ. Here there is a shop where jam, school books, candles, Bibles, cocoanut oil, and cases can be purchased. On our right hand we observe the small bungalow which will, perhaps, be my residence when Mr. Billing and his family take up their abode here. Let us now proceed further down the afore-mentioned avenue, passing on our right the flag-staff, from which hangs, on great occasions, the flag of old England. We observe on our left three long buildings, with the roofs of two more visible behind. These are the dining-rooms, sick-room, and dormitories of the ninety boy boarders. On our right again we see the big school, one end of which is facing the road on which we are progressing; the end is used as a Chapel. In the distance is the Girls' Boarding School. The main object of interest is the printing and book-binding department, on our left-hand side. Immediately opposite, through the trees on our right, is the carpenters' shop and blacksmith's shop. Finally, we arrive at the bungalow.

Now, as to how I spend my time. At 5.30 a.m., awakened by calls of "Iyar! Iyar! Sar! Sar! half-past five!" a cup of cocoa is then put on the small table by my bed, and I rub my eyes and consume it. This cup of cocoa is called in Tamil "chota-hazri." After this meal I go out for half an hour's stroll with my gun, or go for a ride on Vickers' pony. There is not much to shoot here; at present there are some large hawks, kites, and vultures, a lot of pelicans, and a few wild duck and snipe. When the rains set in, however, there will be lots of geese, swans, duck, snipe. Chapel is the next order of the day. Then post comes, and I go round the industrial departments. After that I have an hour with letters, newspapers, and pipe, and then write answers to correspondents and receive complaints, visitors, etc., till 11 o'clock breakfast.

That meal concluded, I commence my Tamil lessons; at half-past two my Munshi comes, and also the punkah boy, to keep us cool during our two hours' work. We then commence a conversation, which is usually after this fashion:—

"Salaam (How do you do?). Suhama (Are you well?). Ama (Yes). Unnudaiaa tahappan suhama (Is your father well?). Suham (He is well). Sari (It is well)." I then have to tell him what happened to me yesterday, after this fashion:—"Natu sayankalam (yesterday evening), irundu

paiyangal (two boys) vandu (having come)—nai! nai! periya vellai nai! (dog! dog! great white dog!) yendrusonnaral (that they said) nan (I), yennudiya tupaki edduttu kondu (having taken up my gun), pöe (having gone), antha periya vellai nay shootain (shot that great white dog),” etc., etc., etc. After Munshi work comes office work, viz., seeing to what is being sent off by post, making entries in day-book, etc. Then comes tea. After this meal, I sally forth and see how the boys are getting on in their gardens. Their ignorance of English seeds, and their questions as to what the flowers will be like, are most amusing. Sometimes I take my butterfly net, and look for poochees. Then comes evening—chapel service, dinner, cheroot, and correction of press proofs. The bolt that one has to take every night under the mosquito nets in order to avoid the crowd of humming insects, is very funny.

I am looking forward to a good week's shooting soon. The Collector is going to take me with him to Sawyergudy, where there are lots of deer, but no tigers. The Zemindar is very fond of sport, so I expect I shall have some good fun. This morning I went round our tanks, and shot some pigeon and larks, and a bird called a paddy bird, rather like a small heron.

We have bought a small pig, and are trying to fatten it, so that we shall have some fresh pork; bacon we cannot have—the white ants eat it before it has an opportunity of being eaten by us.

There are two weddings here to-day. One, Mrs. Vickers' ayah; the other, the daughter of our native clergyman here. Night will be made hideous in consequence. I am writing this letter at any odd moments that I can. Last night I went to dinner with the Collector. He has been very bad with malarial fever, but seems slightly better. The Government Engineer here has taken a great interest in our boys, and he has now given our carpenters' shop a contract for work to the extent of Rs. 3,000, out of which we hope to clear about Rs. 400 for the Mission as we get our labour free.

Ramnad, January 11th, 1888.

I have, in a former letter, described Singara Tope, and I now propose to give some description of the town of Ramnad and its inhabitants. In the first place, if we leave the Tope by its principal gate, after about half a mile we arrive at a large open space, knee-deep in sand. Here are situated the palaces of the Rajah and his relations, the post office, and the police stations.

In front of each palace are always a lot of hangers-on, dressed in splendid turbans, with enormous sashes and large silver plates on their chests, designating their respective positions in their master's household. If we pass through this square, we proceed down a road bounded on one side by Koasawmy Dèvar's palace. In course of time we arrive at the English Church. We can then turn to our right, through some dirty

native streets, and come past the Government Treasury to the Public Bazaar. The smell and noise here are terrible, so we will hurry on, passing on one hand the stalls of the sellers of snuff, with their owners sitting cross-legged gossiping with tall, turbaned Mohammedans, or with skinny, naked Hindus; on the other hand the sellers of betel leaves, or native vegetables, or brazen pots, or tinware, or native sweetmeats, redolent of "Ghee," their equivalent for butter.

We arrive soon at the Collector's bungalow—a large residence, standing in a compound enclosed by a staring white wall. Opposite the Collector's bungalow is a lamp, erected in memory of the Empress' Jubilee.

Beyond the lamp-post we discover the hospital, with its fever wards, ordinary wards, etc. This hospital was built at some expense by the Government because Ramnad has so bad a name as a cholera centre on account of the thousands of dirty pilgrims who pass through on their way to the sacred shrine of Ramesvaram; but its supply of drugs is very small and the doctor in charge is only a native apothecary. At the present moment cholera is very bad in the whole of Southern India (so many as 700 died last week in Trichinopoly), and the foolish natives here, taking no heed of European preventative measures and ignorant of theories of "cholera germs," "bacilli," and the like, give themselves over to despair, and blow on cholera horns or offer gifts to a horrid black and red god that they call Bêthi-swami (*i.e.*, Cholera God).

Let us now make tracks through palmyra Topes on our right, and arrive shortly at the S.P.G. High School—a large structure, where 300 Hindus and Christians are educated.

Amongst the trees on our left is the bungalow of the Superintendent of Police. He has just been married, and is now on his honeymoon; but I don't expect that he will occupy his bungalow much on his return; these Government officials never do. They spend ten months of the year in the districts in tents; but, perhaps, his young wife may object to tent-life.

We next skirt a most odoriferous tank, and return in safety to Singara Tope, having completed a circuit of about two miles.

Yesterday was the first day of "Pongul," or the Hindu New Year. The intellectual wives of these civilized Hindus on this occasion take a large brazen vessel, which they fill partly with water and partly with rice. This vessel is then placed on the fire, and watched intently till it begins to boil—if it boils over towards the North, good-luck will be with that household throughout the year. The women dance and shout hurrah, the men beat tom-toms, and all the neighbours rush in to congratulate them; but if it overboils towards the South, or East, or West, mourning and lamentations take the place of cheering and exultation.

In February, 1888, he writes :

What they call the "cool season" is now nearly over, and all the grass is dying again, the leaves are falling off the trees from heat, and the water is getting salt again. Mr. Billing has arrived here at last, and has taken most of my anxieties off my shoulders. He is very nice, and we get on very well together. Ask L., next time you have a dinner-party, to reserve a menu-card, and send it out to me. My boy has a great notion of improving his mind, and learns up the cookery book by heart. His pronunciation of French is only equalled by my own. He wishes to see what dishes are served up in England. These servants out here are very truthful—rather too much so. A few weeks ago I went to call on the T—s, and their boy said to me, "Mistress upstairs, sar! in bath-room, washing head!"

We have now passed through our nine months of hot weather, and are entering upon three months of hotter. All the Europeans here are getting their leave, and hurrying away to spend the next few months in the Nilgiris Hills, 400 miles off. Mr. Billing and I will be left here to broil, so you must not expect much correspondence from me for some little time, as my Tamil lessons and other duties are quite sufficient to exhaust one when the thermometer stands at 110°-115° in the shade. I suppose C. will be about starting back for Canada by the time this arrives. He and I might do a bit of trading together. If he were to send me ice by parcels post, I would exchange equivalent value in chilis. By-the-by, tell L. not to discourage Aunt P. in her idea about the ice-machine—it would be an inestimable boon to all the Europeans in this district, and would be a source of profit to the mission, for we could sell the surplus amongst the Rajah's relations. Every day here is much like another. Mr. Billing and I both sleep in cots in the verandah of the bungalow, but even then it is almost impossible to sleep, the air is so stifling, varied by an occasional furnace blast as the wind blows over the red hot sand plains.

Have any of my Indian seeds come up in the conservatory? I wish you could have seen the little English garden which I had here in December and January. Indian pinks grew very well, and I had a very nice border of solanum, which I don't remember seeing in England. Sanvitalia also did very well, and I had another flower, which I didn't know before—"Gaillardia Grandiflora"; it was beautiful, and you should try it at Hemsworth. Chrysanthemums, lobelias, dahlias, balsams, marigolds, cornflowers, portulaca, antirrhinum, mignonette, and calliopsis grew wild. I had also some very fine lilies from Northern India, and a lovely alamandar, with large yellow flowers. It was very successful altogether, and will encourage me to try again next year.

The only difficulty we have to contend with here is bad water. It

has all gone quite salt again now owing to the heat of the sun, and we have to live on soda water.

Cholera is bad here still. One hundred and thirty-five deaths last week; but as the sun gets hotter it will decrease, owing to the water being dried up that produces it.

Ramnad, April 14th, 1888.

Sunday is a very hard day's work with me. How should you like to attend four Tamil services, prepare a sermon, and conduct one English service, take a Sunday school, and write letters home when the thermometer is slightly over 106° in the shade.

There is a photograph scrap-book of mine in the smoking-room; it contains a few views of Fountains Abbey, Oxford, etc. I want it, as I wish to show it to the boys.

On the question of mission funds and the issue of a special appeal he writes:

Ramnad, June 23rd, 1888.

It is not so much a question of increasing the mission as of dissolving it altogether. Such large reductions have had to be made all round that the strain cannot be endured much longer.

To the Rev. C. E. Thomas:—

Ramnad, July 21st, 1888.

My letter to L. will have told you how I occupy my time here. I will now try and describe what sort of a thing the Ramnad Mission is. Here, therefore, is a map of Ramnad. I also enclose a sketch of how they draw water in this country. They have a long beam of wood, fastened in the centre to upright poles. Natives then walk along it, first to one end, then to the other, so that their weight raises and lowers alternately a bucket, which is fastened by a chain to one end.

Thank you so very much for the Tamil books. I am getting on nicely with the language; but oh! the length of the words.

Here is the name of a village:—

“Mulhuraganathaputtanadinikukirripu.”

If I wished to express that a man was “no prophet,” I should have to say this nice short sentence in Tamil:—

“Teerkkatharisanam sollatakkavarai iramal irunthal um (nan) sonnal.”

Here is another short word out of the Prayer-book:—

“Teerkatharisanamsollat-takkâthaverai-erukerar.”

As you see, it is a delightful language.

Mr. Vickers is still very bad with dysentery, and I expect will have to go home on sick leave. If he does, you might get him to give you a lecture at Hemsworth on “Mission Work in South India.” Mr. Billing, who is the S.P.G. Secretary at Calcutta, and who founded the Ramnad

Mission, is coming back here in November, if Vickers goes home. At this moment I am sitting in a room superintending the examination of the native catechists for the Bishop Heber and Monckton prizes. The Heber prizes were established by public subscription after his death. They ought to give me one, I think, as a descendant.

Arthur Thomas' great-grandmother was a Heber, and he was, therefore, named after his mother's cousin, Bishop Heber, who, in writing of the Southern Districts of India, declared¹ that he had "seen nothing like the missions of the South, for these are the fields most ripe for the Harvest. If the wants of that district alone could be told in our Universities, is it possible that they could be told in vain?" Sixty-one years after the death of the Bishop his young kinsman followed his example, and completed a three years' ministry, devoting his life in the very district which Bishop Heber considered most promising.

July 23rd, 1888.

I'm sorry to say that the ice-machine still prefers to make cold water, despite all our efforts to the contrary. The head of the Government Museum is down at Pamban collecting shells and sponges, and I hope to join him for a few days next month. The dust storms have set in, and will continue till September; after which we shall have two months of very hot sultry weather, and then the rain begins, and it becomes steamy.

Ramnad, September 15th, 1888.

Mr. Billing is very anxious for me to go to the hills for a month's change in November, but I don't like to leave him all alone, and shall stop here unless I get very seedy.

November 21st, 1888.

If anyone feels inclined to make a Christmas present to the Ramnad Mission, a most acceptable form would be a "Clinical Thermometer." There is a great deal of fever among the boys, and it is difficult to tell when the temperature is low enough to admit of administering quinine.

December 23rd, 1888.

No further contributions have come in for Ramnad, and we are almost in despair. The boys are all away for their holidays, but the thatched roofs and mud walls of their dormitories and chapel are in a ruinous condition, and we haven't any funds to repair them before their return.

¹ See *Life of Bishop Heber*, by Dr. George Smith.

We have also been compelled to impose such high fees on the parents of others who are not supported from England as will be certain to cause them to withdraw their children before long; and their education and civilization will be speedily forgotten when they are again brought into contact with their ignorant heathen neighbours, before they are old enough to possess strong moral courage.

CHRISTMAS IN SOUTHERN INDIA.

Ramnad Mission, S.P.G., South India,
December, 1888.

We are having what people in England might call "a good old-fashioned Christmas." It has been raining here, on and off, for the last six weeks, and the night before last, in order to relieve the monotony, an Indian cyclone set in. The storm burst on us about 11.30 p.m., and my first intimation that anything extraordinary was happening was a frightful crash outside my bedroom window, which woke me up with a start. I then discovered that a splendid Cassurina tree, the pride of many former missionaries, had been uprooted by the wind, totally destroying my verandah and effectually blocking up my bedroom windows. It was the wildest night that I have ever seen, the rain was descending in torrents, and being driven about by a 6,000 horse-power wind, which seemed to blow from all the various points of the compass. It was almost impossible to get to sleep again. The roar of the gale was terrific, and my mosquito-net poles rocked about like the masts of a ship in a storm. It was still pouring with rain when I put on a pair of thick boots in the morning, and sallied out to see what damage had been done. Our compound presented a curious scene of chaos. The leaves had been literally stripped from the trees, large boughs and tree trunks lay scattered about in every direction, while, to add to the general desolation, six inches of water covered all the paths, and the lower fields were turned into miniature oceans. About twenty large trees were either entirely uprooted or snapped in half. The foundations of the Carpentry shop and of the Girls' School kitchen had collapsed, and these buildings were a heap of ruins. The roofs of most of the houses of the poor schoolmasters and mission agents had been bodily carried away. The house of the native clergyman had fallen in, and the walls of most of the buildings were cracked from top to bottom. The mission will be put to great expense in repairing these disasters, and, in addition, will lose the small sum it annually made by the sale of tamarind fruit, owing to the tamarind pods having been swept off by the storm. I am thankful to say, that as far as our *topé* (house) is concerned, there has been no loss of life, but the whole country, for miles, is now in flood, and the loss to the poor agriculturists will be enormous. A fine tree by

the roadside, not far from our gates, which had an idol under it, and was especially revered by the heathen Hindoos, has been uprooted, and lies across the road. The walls of a large rice store in the town were washed away, and several thousand rupees worth of rice swept by the torrent down the streets. A portion of the high wall surrounding the palace has given way, and out of an avenue of sixteen trees near our church, five have been blown down by the storm. The large tank, which stretches from our grounds almost to the sand ridge of the sea (a distance of about eight miles), has burst through its bonds, and thereby saved us from total demolition. No such storm has taken place here since 1884. There is another matter which for the last three weeks has been giving us grounds for grave anxiety, but which I have previously refrained from referring to in my home letters, for fear of creating unnecessary alarm. Cholera has been prevalent as usual in this district, and, according to our custom, we had taken all possible precaution to isolate our compound from infection, fearing a similar catastrophe to that of 1884, when nine of our boys were carried off. On the 9th (Sunday evening) I was awakened about 1 a.m., and told that our head carpenter boy had developed cramps and vomiting—the sure signs of the fatal disease. I went and roused Mr. Billing, and we went to see the poor boy, sending in the meanwhile for the doctor. It was daybreak before we got to bed again, after having administered opium pills, hot brandy congee, and applied turpentine fomentations to the patient. The boy, however, never recovered his circulation, and when we went to see him again in the morning we were told that it was a hopeless case. He expired at about five o'clock, after only seventeen hours' illness. Another man (our steward) was seized the same night, and though at first the case seemed likely to prove fatal, he took a turn for the better, and now, we hope, may recover. Three girls, and one of the schoolmasters, have had slight attacks, but now, we hope, are out of danger. No fresh case has occurred during the last week, and we have dismissed the school, so I think that our apprehensions for the safety of the few orphan boys who remain may now be relieved. A lot of our mission employés fled away through panic immediately the disease made its appearance. I am afraid that you will think that this is rather a tragic letter for Christmas time, but I am afraid it is the only news I have to tell you. We had intended to go for a week's change to the island of Pamban after Christmas, but the roads are now impassable, and will be for the next few weeks. We have been cut off from all communication with the outer world for the last few days. The river which separates us from Madura (our railway station) is in full flood, and no letters can be sent across, so I don't know when you are likely to receive this.

Yours, etc.,

ARTHUR HEBER THOMAS.

Ramnad, December 25th, 1888.

You will be expecting another letter by now, so I will take advantage of my second Christmas Day in India and try to write you one. My Tamil examination is over, and I have received my "testamur," so I have a little more time to collect my thoughts as to what to write about. A brother-in-law of Billing has come down to spend Christmas with us—Major Hodgson. He is Superintendent of Police of the whole of the Madura district. His reminiscences are varied, ranging from hunting natives and being hunted in the Mutiny, to exterminating alligators by order of the Government on the coast of Malabar. He has personally officiated at many executions of murderers and dacoits, and been himself half murdered and dacoited.

Let us presume that you have joined our party, and we are all sitting in the large thatched "pandal" in front of our bungalow, awaiting the appearance of a native servant with the welcome news of "Chota-hazri done-ready, Sar!" We have most of us been to the early Service at the Church at 4 a.m., and are feeling rather tired and jaded after our short night's rest, broken into as it was by tom-toming and salvoes of artillery. At Christmas time the native Christians try to square up all past accounts with their native brethren, and repay with interest the numerous debts of gratitude which they owe to their fellow-countrymen for having disturbed their night's rest on the frequent occasions of noisy Hindu festivals. From 12.0 midnight on December 24th to 12.0 midnight on December 26th, there seems to be no cessation in the incessant "Dum! dum! dum!" of the tom-tom, varied by the occasional shriek of the native pipes or the reverberating roar of the detonators—made of cast-iron, plugged full of gunpowder and clay, which, in the eyes of an Aryan brother, are indispensable adjuncts of either sorrow or of joy.

Here comes a native servant at last, resplendent in holiday garb of gold turban and pepper-and-salt coat, announcing breakfast. I feel inclined to do justice to a meal. Let us adjourn inside the bungalow. Try some of these "chu-patties." They are the native tea-cakes, and though very leathery and heavy, they make a kind of substitute for bread. During the time of Nana Sahib in the Indian Mutiny, these "chu-patties" were passed from hand to hand and village to village in the most mysterious way, and it has always been supposed that it was some pre-arranged signal of united rebellion. A report appeared in the Indian papers last year that they were being circulated again in the same manner, but nothing has come of it at present. The natives very seldom eat bread after the English fashion, and we have had to make an arrangement with an old woman in Ramnad to bake us some occasionally, but the ingredients are one part of flour to three parts of sand. At Pamban there is an old man who makes very fair bread, but the drawback is that his son and daughter are lepers, and live in the same house with him. You

had better make a good meal as it is only seven o'clock, and we shan't have another meal till one o'clock. I always take a dish of porridge at this hour, and find it very sustaining. How do you like Indian tea? I think it is nicer than China tea, but it has this peculiarity, that you must not allow it to stand for more than two minutes at the outside, otherwise it becomes undrinkable. Try a ripe plantain? This is the only fruit that we get in this sandy spot. Europeans in India always eat fruit at this early hour, and never later, because it is supposed to induce cholera if taken late in the day.

If you take a plantain, and mash it up with strawberry jam and milk, it tastes very much like strawberries and cream. They are also very good beaten up in Mulligatawny (which, by the way, is a Tamil word meaning "curry-water," and should be pronounced "mulligatunny"). They are also very nice fried like fritters, and covered with sugar. You might try some of those West Indian bananas that way, which you see in London shops. Cut them into slices, having first peeled off the skin, sprinkle with a little flour, and fry in butter and sugar.

Now let us light up a cheroot, and go out into the verandah again. Christmas Day is a complete holiday from work. The Printing Press, Carpenter's Shop, and schools are all closed, so we can spend the intervals between Church Services in receiving native visitors, and philosophizing over our cheroots.

Here come some of our people to pay their respects. They will first present you with a lime, then place a garland of native chrysanthemums round your neck, and perhaps another on each wrist, and stand in dignified silence to receive your Christmas wishes and enquiries. Now I have given you a sketch of the programme, and we must go through the act.

Salaam! Salaam! (Aren't they a queer crowd?) Look at that old dame yonder, with wrinkled face and gray hair, supporting a grandchild of three years old on her hips, who has come in his gala attire of purple and gold cap, and nothing else! This man, here, is the leader of the party. He is a writer in our office, on Rs. 25 per month. Everybody in this country knows exactly what everybody else's monthly salary is, and appreciates each other proportionately. For instance, when you are interrogating a new servant, he will say, "My master very kind master. He plenty rich gentleman. He Rs. 1,000 a month wallah, he keep a servant and two horse." Or, if his former master was a Missionary, he would say, "Methink my master a gentleman; anyhow, know he dining often with Collector; he plenty much religious man, but not much rich."

We must speak to these people, or they will wonder what we are talking about.

"Athu yârudaiya pillai? Un tagappan sukamâ?"

(Whose child is that? How is your father?)

"Inthu-kalamê kôilokka pôneyâ?"

(Did you come to church this morning?)

"Ithu yenudaiya tunbi."

(I introduce you to my younger brother.)

"Sêmiyilirunthu vandirukirar. Oungalai pâрка namakku santhosham. Salaam!"

(He has come all the way from England. We are very glad to have seen you. Good-bye!)

Here comes a large deputation of all the influential Christians, preceded by a tom-tomeraada, a horn blower. This gentleman, with the white and gold turban and brilliant sash hanging negligently over his shoulder, is the Rajah's tahsildar—he is equivalent to a land-agent, and has to assist the manager of the estate (who is appointed by Government) in collecting the revenue of about Rs. 9,000,000, which the Ramnad estate produces. He is also a personal friend and adviser of the young Zemirdar, and frequently assists his poorer brethren when they get into difficulties with their heathen neighbours. He is not actually a Brahmin by caste, but belongs to almost the next grade, viz., "Vellalers." By virtue of his position we must offer him a chair, and must be careful not to make any remarks about his personal appearance, for he understands English very well.

That man yonder, in a pale lavender-coloured coat, is the medical adviser to the Ramnad court, and has lately got into some difficulties with the Government, owing to having given a false certificate of ill-health to the minor's younger brother, when he ought to have returned to school. This tall gentleman in a white cassock and black sash is the Rev. P. Gnanayatham, the Nestor of our native clergymen—his experience in all matters connected with the mission is very great. The rest of the conclave are made up of poor relations of the Tahsildar (schoolmasters) and writers connected with the mission, married youths employed in our industrial schools, together with an "omnium gatherum" of wives, children, church servants, gardeners, sweepers, school boys, bandy-men, and labourers, etc., etc., making a total of about 100 persons. A great number of our high schoolmasters, and our boarding-school boys and girls, have gone to spend Christmas at their homes, so you only see a comparatively small portion of the Christian population of Ramnad.

We must go through the same routine of limes, garlands, and salaams, and then Mr. Billing will give them some advice for the New Year, in fluent Tamil. The Tahsildar wishes to pay you the compliment (as you are a stranger) of commencing with you in the distribution of favours. You must gently incline your head, and allow the heavy necklace of yellow chrysanthemums, terminating in a large bob of gold and silver tinsel, to fall gracefully on your shoulders. Then politely extend your right hand, and allow the Tahsildar to encircle it with a bracelet of the

same flowers. Next extend your left (with a pleasing smile as if you were enjoying the operation), and receive another pretty wristlet. He will then place a beautiful bouquet of real or artificial flowers, surmounted with a fine lemon stuck into a stick, into your unworthy hands, and sprinkle your countenance with superior rose-water, at two annas a gallon, out of a silver ewer of antique and curious design.

All the garlands have been distributed. Our heads are weary with salaaming, our eyes are full of rose-water, and our coats irretrievably spoilt by the same, so perhaps it is about time for us to retire, and have a general clean up before Morning Service at ten o'clock. If you add two more Services and about twenty more visitations to the above list, *plus* dinner, comprising Bengal pheasant (otherwise called country fowl), *minus* roast beef, snow, and plum-pudding, and add about fifty degrees Fahrenheit to the ordinary English Christmas temperature, you have an accurate idea of the manner in which yours truly spent Christmas, 1888.

Ramnad, January 14th, 1889.

Since writing the preceding pages we have been for ten days' change to the eastern part of our mission district, and had a very pleasant time at Pamban, staying in our mission bungalow there, which was vacant owing to the Port officer who rents it being absent for his Christmas holidays. We played tennis in the early mornings and evenings, and made an expedition to Ramesvaram, starting at 4 a.m. and returning at 11 a.m. All the Brahmin priests came out to meet us, with garlands, tom-toms, and elephants, because Major Hodgson was with us, and they have a wholesome fear of the police. We went all round the buildings, and then retired to a small rest-house close to the sea-shore, in order to have breakfast. Whilst we were smoking our cheroot after that meal, we watched the crowds of pilgrims from all parts of India bathing in the sacred bay, and amused ourselves by shouting "Kôln Dace?" which is Hindustani, and means "What country do you come from?" The replies were most interesting—from Cape Comorin to Marwar, Indore, Cawnpore, Benares, etc.

I had a long day's fishing in a boat, with a double awning fastened over the stern, but did not catch any fish, though I shot a porpoise, much to the delight of the Mohammedan sailors. We were afraid at one time that we would be unable to leave Ramnad owing to the outbreak of cholera in the Boarding School (which required our presence on the spot), but as we had no fresh cases during the week previous to Christmas, we thought that we might be justified in leaving our post. Billing started off on the eighty mile journey through the sand and water to Pamban in a bullock-cart, drawn by relays of bullocks; but Hodgson and I were more fortunate, as the engineer had lent me his pony, and Hodgson had his own. So we started about four o'clock

in the afternoon of a beautiful cloudy day, and cantered through the narrow lanes, surrounded by paddy fields, where the natives were busy harvesting their crops of rice. Hodgson had a jolly little English terrier dog with him, which caused us much amusement by barking at the heels of every cow or buffalo we met. The noise started off the hack-bullocks, who sent their bundles of areca nuts, or faggots, flying in all directions; the relentless terrier dog followed close at their heels, followed by the buffaloes, with their heads close to the ground, making a series of indescribable grunts. We brought up the rear, shouting and roaring with laughter, as the unfortunate bullocks got entangled in their bundles as they fell off, and turned head over heels on the ground; whilst the buffaloes, unable to stop themselves, ran into them as they were kicking on the ground. All this while the little dog was keeping up an incessant bark, enjoying the discomfiture of his foes; though he always managed to elude their savage kicks and attempts at tossing. The natives must have thought that we were quite mad, but we were out on the spree, and meant to enjoy ourselves. We stopped the night at a little traveller's bungalow, about fifteen miles from Ramnad, and had some dinner under a tree. My camp-bed collapsed during the night, first at the foot, then in the middle, and lastly at the head; so that I did not spend an altogether comfortable night, and was relieved to hear Hodgson calling for a cup of tea, and ponies, at 2 a.m.

There was a lovely moon when we started, and it was cool enough for me to wear an English tweed-coat and my English riding-breeches. We had to wade through a broad lagoon on our way, and our caravan looked very picturesque in the moonlight, preceded by two native horse-keepers in red turbans to fathom the depth; then the little white ponies, with their European riders on their backs; whilst the rear was brought up by the plucky little English terrier, puffing like a grampus. We arrived at the sea-coast at daybreak, and an hour's sail brought us to our destination, where we found Billing and Chota-hazri ready to receive us. Please give all sorts of thanks for shoals of papers, which were much appreciated. The plum-pudding arrived yesterday, January 13th, and we are keeping it for some great occasion. I am trying to get some rooms up at Kodaikanal for the months of May and June, and perhaps April, as my Ordination will probably take place there on June 16th, by Bishop Caldwell, and I shall find it very difficult to do hard reading on the plains during those months; but the rents are so exorbitant—the most moderate gives me half a room, with board, for Rs. 120 per month.

Ramnad, January 26th, 1889.

Many thanks for *Whitaker's Almanack*, etc.; also for the Clinical Thermometer, which arrived safely this morning. We have not yet found an occasion grand enough for the production of the plum-pudding, but hope to do so soon.

Mr. Billing has gone up to Madras to preach the annual sermon for the S.P.G. at the Cathedral, and will not return for about a fortnight.

He went off in a large vessel from Kilakarai (a sea-port about ten miles from Ramnad), accompanied by about twenty boys, who were going for their higher education to the S.P.G. College at Tuticorin. After stopping a few days there, he went by train to Madras, and so avoided the tedious journey in a bandy to the nearest railway station.

I have been out in the district inspecting the condition of schools, churches, registers, etc. I should like to see your face if you saw these Indian roads. I went for forty miles last week, through mud and water two feet deep, and when I got to my destination I found that the cart, containing tent, bed, and provisions, had stuck in the mud ten miles back, so there was no dinner for me that night. The next day we sent some coolies, who, with difficulty, managed to shove the cart through the water, and I got some breakfast by twelve o'clock. The next day the wheel came off my cart, and deposited me in the mud. The wheel was broken, and so was the cart, so I had to hire another. I managed to get one from four miles off, but when it arrived it had no roof; as the night looked clear, and there was no rain, I decided to take my chance, but after going about fifteen miles the rain came down in torrents, and I had to arise from sleep and rush for shelter to a friendly tamarind tree. The whole country is under water, and I had to stand knee deep under this tree whilst a platform arrangement was contrived of boards taken from the bottom of my cart. Such are some of my experiences.

Ramnad, March 17th, 1889.

My examination comes off on Monday, and I hope to pull through all right, though my reading has been much interrupted by anxiety as to cholera patients, and the usual exigencies of Mission life in a tropical climate. I hope to leave Ramnad in a bullock bandy for Madura on the 29th, and stop at Madura for Sunday with the Superintendent of Police. I shall leave on Monday night at 6.30 p.m. for Amanagakanur, and arrive there about 8.30 p.m.; thence in a bullock bandy to Periakulam, at the foot of the hills, arriving there at 3.30 a.m.; then a steep ride up the "ghaut" on a country pony, without saddle or bridle, for seven hours, until at last I reach Elysium (*alias* Kodaikanal). Billing has got special leave for me to stop there two months, instead of the one month which is due to me, as I shall probably not get another opportunity of getting a change during his two years' absence.

Kodaikanal, April 18th, 1889.

I have passed my examination very creditably, so shall not require any books for it; but I should be most pleased to possess a few standard works, such as the S.P.C.K. *Commentary*; or the Teacher's Bible; Conybeare and Howson's *Life of St. Paul*; any of Luthardt's works;

or other useful books of reference, as I shall feel rather stranded when Mr. Billing takes his books to England in July, and I have to trust entirely to my small library and imagination for my sermons. A good selection of *skeleton* sermons or addresses for the Christian Year would also be most acceptable. . . . Books are so expensive in India, that I cannot afford to buy any but the cheapest concise manuals. Bishop Caldwell has arranged to hold my Ordination up here, so I shall probably stay till about the 20th June. I feel stronger and more active every day, and have already bid adieu to the dyspepsia which haunted me on the hot and sandy plains. This place is a perfect paradise, and I wish that it were closer to England so that you could visit it. I should think that it beats most of the Continental resorts, with its tropical vegetation, its endless range of mountains, perfectly equable climate, and its interesting native inhabitants. There has not been much going on lately, owing to Holy Week; but on Easter Monday there is to be a grand picnic for the whole station, at a place about seven miles off, called the Siloes falls, where a cascade comes down a precipice of 1,500 feet, and then buries itself in rhododendrons, eucalypti, hydrangeas, fuchsias, and tree ferns, until it reaches the plains 8,000 feet below. . . . It is delightful to sit at the window where I am now, and see the clouds of steam rising from the plain below. Periakulam (our nearest town) looks just at my feet, but is in reality sixteen miles away. The heat in the plains this year is very excessive, and pale-looking refugees are coming up daily from below.

Ramnad, July 8th, 1889.

Please give thanks where due for three volumes of the S.P.C.K. *Commentary*, which arrived safely by last mail. Mr. Billing will give you a full account of the Ordination, etc., when you meet him, and I shall hope to send you some photographs which were taken of the candidates by an amateur, and also a copy of Mr. Billing's sermon, which is being printed in our press.

I have sent you by to-day's post an address, which was presented to me by the Industrial School on my return, which I should like you to put carefully into a safe place, as it will be a pleasing memento to me of my Indian life if I return again to England.

I enclosed with the address a couple of mats, in silver and gold work, which I purchased cheap from a Bombay hawker, in order to get change for a twenty rupee currency note. Kodaikanal, owing to its inaccessibility, was a terrible place in which to obtain cash. There was no bank there and no traders, so we had to try various devices in order to get paper money exchanged into hard cash. The mats can either be used separately for lamps, etc., or be placed back and back for a cushion, and stuffed with wool. I thought that they might perhaps be sold at a bazaar for eight or ten shillings, as they are real silver thread, and will not tarnish,



GENERAL VIEW OF KODAIKANAL.

in which case my small outlay of Rs. 3 would have been profitably expended. I also enclose a few Cuddapah Telegu mats, which were given me by a friend; they are rather worn out, but yet they are curious.

It has been terribly hot here for the last few days, and I see that it has been abnormally hot in England from the enclosed newspaper paragraph. It looks very much like rain now, but we can't expect much before October. Everything looks so parched and withered here, in marked contrast to the green trees and grass of Kody. We shall be very glad of some more quinine, as the fever season is just approaching, and our former supply is almost exhausted.

Please stimulate E. to fresh efforts on behalf of the Ramnad Mission. I am personally responsible now for all items of expenditure, and it is a great source of anxiety to me. It costs us monthly about Rs. 800 to board and clothe our 150 school children, and to provide them with qualified teachers; we only get about Rs. 500 monthly towards this from the S.P.G., and have to make up the balance out of our own resources. The Home Committee of the S.P.G. have most generously given a special grant of £110, realizing 1,600 rupees, in answer to the urgent appeal of Mr. Billing; but this only clears off our past debts, and leaves us nothing in hand for future contingencies, so I shall gladly welcome any further subscriptions from friends in England.

I am going to officiate at a grand native wedding on Monday, and am rather nervous lest I may break down in the long and difficult Tamil sentences, as it will be the first time that I shall have read the marriage service in Tamil.

I feel terribly lonely in this great mission bungalow all by myself, and have each of my meals in a different room in order to try and make them feel lived in.

I miss Mr. Billing very much; he was such a nice companion, always full of spirits and devising new schemes. I am sure you will be fascinated with him. He has nice brown eyes, and such a kind, pleasant manner, that he is a general favourite.¹ His sermon at the Ordination made quite a sensation, and I am daily receiving orders for copies.

I am going out for a long tour in the districts very soon, so my next letter may not be for some time. I am getting the tent into order now, and getting in a stock of unbreakable iron cups and saucers. It will be terribly hot, but I shall not have much office work to do, and there will be a certain amount of interest in visiting places where I have not often been before, although the whole district is one universal arid sand plain. I must now commence a business letter to Mr. Billing, who sailed from Bombay on the 2nd, and will be heard of at the S.P.G. Offices, Delahay Street, by the end of this month.

¹ Personal references to his fellow missionaries, and other remarks of like nature, have been retained in these letters, when permissible, in order to preserve their spontaneity.

Ramnad, July 18th, 1889.

Just a line to thank you all most warmly for the books which have arrived; they are just what I wanted. I am reading Mason's *Faith of the Gospel* at odd moments, and find it very interesting.

The hot dust-storms, which are always prevalent at this time of the year in India, have set in, and make existence rather miserable. All the European officials are still out in the districts, so I have to take my exercise in solitude. I have just finished a long letter to Mr. Billing. It was chiefly on business topics, but he will be able to tell you any items of news on my goings on which may occur amongst the closely written pages of "shop." We are greatly in want of some more English supporters for our children. Let me know if you hear of anyone who is willing to help us in this way. I am going out into the districts very soon, so you may not hear from me again for a few weeks.

Owing to Mr. Billing's representation of its necessity, the personal friends of Mr. Thomas contributed £30 for the purchase of a horse, which was thus acknowledged:

Ramnad, July 12th, 1889.

Very many thanks to all kind contributors. I am too busy to write more than a postcard to catch this mail, but I will send a formal vote of thanks by next mail for this most welcome addition to my menagerie; which has hitherto consisted of one Turkey cock, and three emaciated Indian fowls. I shall now, I hope, be able to do my long district marches with comfort and with expedition. I shall be some time in getting the animal I expect, as horses are not fashionable in Ramnad, and are supplanted by bullocks; but I shall write to some friends in Madras, and see what they can do.

A long descriptive account of a subsequent tour in the districts, aided by the animal in question, gives some idea of the vastness and extent of the work of a European missionary and of the variety of matters requiring his attention:

In Camp, Melakidaram, Muthiraganathuputha,
S. India, 1889.

It is time that I wrote you another letter, and I also think that your interest in Ramnad requires stimulating, so I propose trying to give you some account of my present tour. On Friday evening (May 9th), at 5.30 p.m., I left Ramnad on horseback, having sent on my tents beforehand. I had only ridden about four miles when I caught up my tent bandies, which had been delayed by the bad state of the roads. It was

no use riding on in front of them, as they contained chairs to sit on, and food to eat, neither of which I would be able to obtain in their absence, so I walked leisurely by their side. It soon became pitch dark, and very difficult for the horse to pick its way along the rough cart rut which goes by the name of road. The bullocks were worn out by the tedious journey, and it was 9 p.m. before we saw the lights in the great heathen temple of Thira-oothirakôsamungei.

On entering the town one of the bandies came in contact with a wall in the dark, and was overturned. This caused additional delay, and it was fully 10.30 before I commenced my evening meal and made arrangements to turn in for the night. As I proposed starting at 4.30 a.m. for my next camp, I had not much time to spare for sleep. However, sleeping at all in the tropics during these dog-days is a delusion and a snare. If you wish to have a practical illustration of what it is like, your best plan will be to provide yourself with a narrow cot about two feet by five and a half feet (nothing larger would go into camp). Having got some poles and muslin for mosquito nets, you might ask Twiby to raise the temperature of the greenhouse to about 89°, and kindly let in a few hundred bees, as substitutes for mosquitoes. Then, taking your cot, mosquito net, etc., shut yourself up in the greenhouse, and try to make yourself comfortable for the night. If you carefully carry out my prescription, you will roll, and gasp, and get your hands and feet stung if you inadvertently touch the curtain; and you will probably be as glad as I was to get up and start another day. Of course it is not so bad as this all the year round; yet a counterpane or blanket of any kind is always superfluous. Last Christmas Eve I was sleeping in my top room, with all seven windows open, and had put out a throat lozenge, as I was going to preach at the service at 4.30 a.m. When I got up about 4 a.m., and looked for my lozenge, it had melted, and was swimming about on the table. This may give you some idea of the slight variation in temperature; the only difference now, if I placed a lozenge exposed at night, would be that I should probably find in the morning that it had not only melted, but was boiling!

Well, to return to my tour. Rising about 4 a.m., before it was light, I had a glass of lime-juice and a biscuit, and then started on my eight miles ride to Sickal. The road was very bad, and very uninteresting—a flat plain, scorched by the sun, dotted here and there by an occasional palmyra or tulip tree, and varied by sundry patches of withering chôlum or râgi.

My road led me first close by the side of the village tank, where all the inhabitants of both sexes were performing their morning ablutions, whilst others (further advanced in their toilets) were sitting on the bank cleaning their teeth with bits of stick. They looked like fifteenth century gargoyles. Later on I met little boys, without any clothing, driving out their parents'

oxen and goats to their scanty pasturage. Then the blazing sun began to slowly make its appearance, and I exchanged my little cap for my enormous sun topee, which my horsekeeper was carrying behind, and hastened to complete the remaining distance before the power of the sun became too intense.

In this country our horsekeepers always run behind us, and think nothing of running ten or twelve miles in the morning and the same distance in the evening. I found my big tent pitched at Sickal under a great banyan tree, and was glad to get into its shade and amuse myself with some letters which had been forwarded from Ramnad, whilst waiting for my other servant to arrive with provisions and the small sleeping tent. After a little time the native clergyman of the district, the Rev. D. S. Bakkianadan, made his appearance, accompanied by members of the congregation of our neighbouring village of Sorekulam. They all stood in a circle at the entrance of the tent, bare of clothing from their waists upwards, and gave me the usual address of welcome, with presents of lime and sheep. I made a suitable reply, and promised to visit their village as soon as the heat of the day was over. Amongst them were two boys who are being educated by us at Caldwell College, Tuticorin, and they, in their clean white coats and turbans, formed a marked contrast to their agricultural parents. Then followed a long conversation with the native clergyman on the prospects of his large district, which contains some 2,000 Christians, and stretches up the whole of one side of the triangle which forms this Zemindary of 2,000 square miles. It was about twelve o'clock before my food bandy arrived, and I was quite ready for my breakfast. After my meal I replied to letters, and received ceremonial visits from the village magistrate and police.

In the evening, according to my promise, I mounted my horse and rode about one mile to Sorekulam. A broad sheet of water intervened between my tent and the village, and we had to wade through this. My horse nearly came to grief by stepping into a pit, which was hidden by the water. Just outside the village we passed the hideous idols which our people used to worship; but which now stand silent and deserted, as a memorial of their former heathenism. My arrival was intimated by the clanging of the Church gong, the blowing of horns, and the barking of pariah dogs. On my way through the narrow streets to the church, I could overlook (from my position on horseback) the yards of the various humble cottages I was passing, and surprised several people in the act of taking their baths in oil, which is their equivalent for our soap and water. On reaching the small Church of mud and thatch, I found about one hundred persons assembled, and sat outside talking to them, in order to give a little time for late comers. Then we had Tamil Evening Service, and I gave an address and catechized; after which I rode back in the dark to my tent for dinner. The native clergyman,

who was showing me the way, stepped on a snake in the dark, but it fortunately did not bite him, but wriggled off into the water. The next morning was Sunday, and we had an early Celebration at Sorekulam at 6 a.m., with Sermon. It was very hot in the little Church, and, as usual, I was bathed in perspiration. The people of this caste (Pullars) have a curious relic of heathen customs, in giving a wife a sum of money if she is not satisfactory, and sending her back to her parents. A case of this kind had lately occurred in the village, so the parties were brought before me at the close of Service, and made to swear solemnly that they would live together. That evening I again rode to Sorekulam (I had pitched my tent at Sickal because there are no shady trees in Sorekulam). I selected a site for a new and larger church. The price required for the site is Rs. 25 (£2), and the money for the building will be about Rs. 70 (£3 10s.), in addition to the Rs. 38 already subscribed by this poor people. After service I took leave of the congregation, and returned to camp. Early the next morning I rode eight miles to Mela Kidaram, having sent on one tent over-night. This is the seat of the Superintending Catechist of this part, and I camped in the pleasant mission compound, with the Church on one side of me, and the Catechist's house on the other. We have a flourishing congregation here of some one hundred members, though we formerly had many more; but several relapses occurred here some eight years ago, owing to the bad habits of a catechist. Here again there was the usual ceremonial visit, with another present of a sheep. These people are very poor, but would be quite offended if we did not accept what they have to offer; so I usually have the sheep killed and shared amongst the people, reserving only a small portion for myself. The Church is a very nice one, but badly requires some kind of east window. I think of trying a 35s. window of glacier, as advertised in our *Banner of the Cross Magazine*.

The next morning I rose early, and rode out to Papaculam, where we have a large but poor congregation. Their Prayer-house badly requires repair and improvement. We had Service, and I gave an address. Many of the congregation were absent owing to influenza, which is prevailing in this district. From this village I rode on to Keela Kidaram. This time last year we had a flourishing congregation here of almost one hundred, but cholera and famine attacked these people conjointly in the rainy season, and above sixty of them apostatized and fled away to distant parts. Only two families have remained firm and faithful, but the others will probably return to us when their panic and starvation have subsided. It was very mournful riding through empty streets, and amidst roofless houses.

I then returned to Mela Kidaram, sent on my small sleeping tent to my next camp, and waited till the sun began to set before I started myself. As I did not know the road I took a catechist with me, and

reached the village of Poolunjulam just as it was getting dark. These are the people who had been living on gloriosa superba roots. They appeared to have thriven on them. They are miserably poor, and always on the verge of starvation; but their spirits had been lightened by a recent shower of rain. They have a terribly hot, stuffy, mud Prayer-house, into which you almost have to crawl on all fours. Try to imagine me in a building formed of mud bricks, thatched with palmyras, about two feet at sides, and six feet high at pitch in centre—some eighty or ninety people sitting on the floor—no light except that given by a bit of tow, floating and smoking in a clay saucer of redolent cocoanut oil. I fancy, however, that the people would surprise most Englishmen with their Scriptural knowledge. Almost throughout Mr. Bakkianadan's great district they are considerably well taught, and you can dodge them backwards and forwards in the three hundred questions of Bishop Caldwell's catechism without making them give incorrect answers. In this poverty-stricken village I spent the night, surrounded by hungry pariah dogs, sniffing around for a scrap of some sort of food. The next morning, before the sun began to shed its genial rays, I was trotting quickly back to my large tent, which I had left behind at Mela Kidaram. That evening (having sent on my sleeping tent beforehand) I rode eight miles to Madatthâkulam. Two of our boarding-school boys accompanied me part of the way. One of them is being supported by Mr. Gore, the editor of *Lux Mundi*, which is causing so much comment in England. Madatthâkulam is one of our largest village congregations—almost two hundred. There is a large salt factory close by, at which they find employment, so they are pretty well-to-do. They are most anxious for a good Church, and have collected Rs. 130 for that purpose; one member even goes as far as Madras (360 miles) to collect subscriptions. This place is near the sea, so there are occasional puffs of air, but no trees will grow because of the salt, so the glare of the sun is very terrible. I held the usual evening Service. The next day, being Ascension Day, we had an early Celebration, and I preached; later in the day we had Matins, and Evensong at dark. Although each member of the congregation was losing a rupee or so by not being present at the salt factory, yet they gladly gave it up to be able to attend the Services. Very many children from this village are in our Boarding School, and most of our printing press boys are sons of members of this congregation. That evening, before Service, I paid a call upon the Inspector of the salt factory, and went over the works with him. Salt is a Government monopoly, and guards are placed all round the factory to prevent any being stolen. That night there was a great thunderstorm, and my tent was blown down, and I had to have my cot carried into the Church and sleep there. Early the following morning I took leave of these good people, and rode on through jungle, where antelope occasionally showed

themselves, to Kadaladi, which is our connecting link with the Tinnevely missions, and is about forty miles (as the crow flies) from Ramnad. The people here are not very satisfactory, and the Jesuit influence is strong; but I hope soon to have a trained Catechist here. I examined the school, etc., and had an "omnium gatherum" in my tent, as it was too hot to go to the Prayer-house. That evening I left for Pothiculam. There were no clouds, and the sun was very hot, although it was after 4 p.m. I had to pass through Arpanvie on my way, which is a noted town for robbers. They thought that I was the Police Superintendent, and were much afraid. I was conducted into Pothiculam under the usual salute of horns and pariah dogs. I think that these people are more backward than any others in civilization; they do not seem to think that any clothes whatever are necessary, and sat in crowds round my tent watching every detail of my toilet. We have a very nice little Church here, and the heathen have built an exact model on the opposite side of the road, for fear lest their co-religionists should think our building superior to theirs. The water and the provisions in these out-of-the-way villages are very bad, and I usually have to content myself with a tinned sausage, or a sardine, and a biscuit, with an occasional bottle of beer for a treat. The indigenous products of either meat or drink are not usually palatable to a European, and consist for the most part of a handful of rice, strongly flavoured with chili and garlic, washed down with a cocoa-nut-ful of green water from the village pond. The next morning (*prima luce*) I trotted off six miles to Veerumbal. The Veerumbal congregation is a very strong one, and they are an exceptionally fine, stalwart set of men. They were all out in their fields when I arrived in the early morning, but in the afternoon they all came singing in a large semi-circle to present their respects. My tent was pitched under four enormous tamarind trees. I had a good many disputes to settle, and petitions to wade through, at this village; and it was all the more tantalizing because I had English mail papers, with a long letter from F., lying in my lap ready to be opened, having just been brought by special coolie from Ramnad. At last I healed up their disputes, and sent them off to eat their curry and rice before Service, whilst I had a peep at my letters. One told me the sad news that one of our most able Missionaries in Tinnevely was very seriously ill with influenza, and his life was in great danger. At the Service, an hour later, the congregation were asked to remember him in their prayers. A very unsatisfactory member of the congregation had been found guilty of a torchlight burglary, and was wanted by the police, but had been hiding in a tank some two miles from Veerumbal. My arrival had tempted him out of his hiding-place, and he slept the night in his house in the village. The police got wind of this, and early in the morning made a raid on his house, just as we were about to commence Holy Communion Service. The

man had got timely warning of their intention, and had slipped away; but his wife rushed shrieking into the Church. I, therefore, whilst I gave them an address on the iniquity of hiding and abetting a wrong-doer, implored them to wipe off the reproach which had been cast on the village by handing up this bad Christian to justice. This they all promised me faithfully that they would do, and the Service proceeded. Shortly afterwards the European Superintendent of Police galloped into the village to make investigations; but I went outside the Church and asked him not to make any enquiries until the Service was over, to which he consented, and sat outside on a bench, as it was so hot inside the Church. These proceedings rather upset the Sunday arrangements, and I had to extend hospitality to the Superintendent of Police until sunset, as he was camping seven miles off, and had brought no tents with him to Veerumbal, relying on my accommodation. In the evening, after dark, we had another Service, at which I harangued them about some marriage irregularities, in which the runaway burglar was the ring-leader. His recent conduct, however, had entirely discredited his party; and I do not think we shall have much trouble now in eradicating these remnants of heathenish habits. Another man, who had stolen a sheep, came to me, under the false impression that Christianity meant immunity from civil punishment, and protection by a European Missionary in whatever lawlessness. I showed him the fallacy of his impressions, and refused any assistance whatever; so he has got one month's imprisonment, which may be a useful lesson to him and to others. Another adherent came to me, thinking that he had a grievance against Christianity because his wife had lately died of cholera, and a child of smallpox. Such are a few out of many of the difficulties which we meet with in instructing those ignorant people; but on the whole their progress is marvellous, when we take into account the persecution and temptations which their heathen neighbours impose upon them. You have no idea of the curious customs of these people. I will give you an instance of a common habit, which would seem almost incredible to a European. A man is servant to a Mohammedan, who bullies him, and ill-treats him shamefully. The man determines to revenge himself. He has an old mother, who, in the ordinary course of nature, must die in a few years; so he arranges with his relations to sacrifice her, in order to get their hated Mohammedan master into trouble. He accordingly manages to get the Mohammedan apart from other Mohammedans; then, in the presence of her children, the son knocks the mother over with a spade, and dashes out her brains. The Mohammedan is charged with having murdered the woman; all the woman's relatives bear testimony to that effect, including the real matricide. The Mohammedan vainly protests that the son killed his mother; and the Mohammedan has no one to give evidence in his favour, and so perhaps is hung, and the dutiful son rejoices in having triumphed

over his enemy. This I am told is of frequent occurrence; and I know of one case, at least, where the above circumstances are the true version of the case, and where the Mohammedan only escaped hanging by a slight contradiction in the evidence.

On Monday I was busily employed in the School examining the children. They could all read a little, and, as usual amongst natives of this country, are very quick at figures. I puzzled them, however, with the old question of "If a hen and a half laid an egg and a half in a day and a half, how many eggs will six hens lay in seven days?" They doubted the possibility of a hen and a half, and refused to get over that difficulty.

On Monday evening I rode ten miles to Karrapa Madan, expecting to find my sleeping tent ready for me; but one bandy had been upset, and the drivers had lost their way, so I had to sit on the ground waiting till about midnight, when they arrived, and I got some food and rolled into bed. I only had about three hours' sleep before it was time to be up and off on my fifteen mile ride to Ramnad, where I arrived about eight o'clock, hot and thirsty. I do not know how I should get on without my horse in these district tours. I shudder when I look back upon the days when I had to be dragged one mile an hour in a bandy, under the blazing sun, with my feet sticking outside the cocoanut mat roofing, scorched and swollen. This tour, which had only taken me ten days, would have taken almost twenty without a horse; and I should have returned more dead than alive, instead of being quite fit and ready to start on the first of next month on a fortnight's tour in exactly the opposite direction.

When I was at Haileybury, there used to be a kind of desiccated soup in small tins (one penny each). I fancy the boys used to get them from the Civil Service Stores. I wonder if G. or F. would remember about them? If they are obtainable, I should like our agents, 51, Threadneedle Street, E.C., "Church Agency" (with whom we have a running account), to be asked to send me 10s. worth, as I should find them invaluable for district work when my food bandies have upset, or stuck in the mud, or lost their way. Mother's protégé, John Christopher, is home for his midsummer holidays, and walked over from Muthukalatur to Veerumbal (seven miles) to pay me a visit. Cholera is again bad in Kilakarai, and Mr. Bakkianadan is trying mother's specific.

The Veerumbal people require a brick church, and have collected Rs. 60 towards it. This tour only completed half of Mr. Bakkianadan's district, and there are five other large districts, and a large island, which also require my quarterly inspection; so my new horse will not find the grass growing under its feet.

November 2nd, 1889.

I forward by to-day's post some cards and a copy of an address, which will show you what have been the events of the past week. It has been a very busy time for me, and I am not able to give an account of the grand installation by this mail. Sad gloom has been cast over the festivities by a terrible scourge of cholera, which has been raging here for the past three weeks. By isolating our mission compound, we managed to stave off contagion until last Monday, when there was one case, which proved fatal within a few hours. There has been another case since, but not so serious an attack, and I think the woman will recover. I heard from Mr. Billing that he was on the point of leaving Inverness for Hemsworth; so you will probably have made his acquaintance by now, and heard a good deal about Ramnad. The rains are only just commencing, which is very late, and our cool weather will be very short this year.

The "events of the week" and "grand installation" are probably allusions to the formalities surrounding the presentation of the address mentioned in the letter, and the acceptance by the native congregation of Mr. Thomas as their Missionary-in-Charge on his return from his Ordination at Kodaikanal. As has been seen already, the natives are not slow to avail themselves of opportunities for elaborate functions, and no event of greater magnitude is recorded in the correspondence, which from this time, November, 1889, became very scanty owing to press of work.

The Royal visit occurred in December, a month later than the above reference to events, the "grandeur" of which Mr. Thomas knew would be amusing to those who were not in the habit of thinking of him in the light of a dignitary, and would understand his enjoyment of the serio-comic ceremonies attached by the natives to the solemn responsibilities which he was taking upon himself.

To a brother in Canada :

April 19th, 1890.

I was very glad to hear from you again, through yours dated February 3rd, which arrived three weeks back. I'm sorry I've not answered it

before, but I have been busy, and also rather seedy, and couldn't sit up to write for some time owing to fever. . . . You ask how much longer I intend to stop out here. I shall be here *certainly* for two years more; probably for three or four years more. It depends upon three things: (1) Father's state of health, and whether he requires me to assist him in his work. (2) Whether some one can come out from England and take my place. (3) My own state of health.

Then follows a graphic description of the class of people whom he was earnestly helping to "cast away the works of darkness." It should be borne in mind that they had quite recently *en masse* placed themselves under Christian instruction, and, moreover, that Arthur Thomas evidently in this letter passes rapidly from the particular to the general, having in his mind certain unsatisfactory Catechumens, or even Christians, and then accounting for their defects by emphasizing the low moral tone and the vicious habits of the people generally. The strong conviction (knowing, as he did, all the defects of those who professed and called themselves Christians) that Christianity was a power in the lives of so many, aroused his enthusiasm and also strengthened his own faith in Christ.

I am amused that you should have formed the idea that my "parishioners" are "quiet." They go in for murders, house-breaking, poisoning, and all other crimes and misdemeanours. They are gradually getting more docile and civilized; but there are four thousand of them, of all castes and divisions, and they can hardly be called a quiet crew, though they have great respect and fear for the white-faced Europeans, which enables me to deal with them easier than their own native padres can. They are very childish and mischievous, and are continually causing me anxiety by burning their enemies' houses or stealing cattle. They are also great people for intrigue, and make up most cunning plots to cause a man annoyance; and it takes me a long time to unravel these plots, and find out who is the principal concocter, that he may receive punishment. I am just now enquiring into an extensive torchlight robbery, in which some of our people are concerned. You must not think that all our people are like this; but India is yet far from civilized, and with so many temptations from their neighbours, it is not to be wondered at that some of them relapse into their old savage and lawless habits from time to time. It takes years of patience to teach the natives to

have any regard whatever for speaking the truth; and even then they are not to be depended on in an emergency. For instance, if a false case is brought against a man, they don't attempt to disprove it as we should do in England, but they immediately bribe some ten or fifteen witnesses to swear that the accuser has been guilty of some atrocious crime, and so invalidate his testimony; or else they give the native judge a bag of rupees, and he dismisses the case without hearing it. They are always making troublesome conspiracies to annoy each other; for instance, two or three joined together last month and bribed the barbers not to shave three others, on whom they wished to vent their spite. Shaving is never done personally in the East amongst the natives, but always by the barber caste. These poor men had therefore to remain unshaven for some three weeks, until they appealed to me, and I enquired into the matter and convicted the "boycotters."

I have got an old grey mare, which carries me well. An Australian horse out here is worth £60 to £100; a country bred pony from £10 to £15.

October 16th, 1890.

Write me a line and tell me how your live stock are getting on. I may be jogging home, viâ San Francisco and Regina, in twenty months time, if I can find a substitute to take my place here, and can raise funds for the extended trip. I suppose you are getting into your cold weather. It is still very hot here—eighty-nine degrees where I am sitting in the shade.

I deeply sympathise with you in your solitary life. I am never solitary, that is, I always have some hundreds of natives round me; but I am often for months together without seeing a European to speak to, and our English habits are so different to the habits of these natives, that one can hardly make regular companions of them. I play cricket and tennis with the schoolboys. . . . I have a jolly little dog, which I am taking care of, and find it a great companion; though the poor beast is almost dead with the heat at present, and lies panting on the floor. My recent purchase of a horse is also a great thing, and I get a ride most mornings and evenings.

The following year, 1890, was marked by a large accession of native converts in Tinnevely, 303 of whom were baptised at Nazareth on October 29th by Bishop Caldwell.

In October, 1890, Mr. Heber Thomas wrote from Ramnad to Mr. Relton, S.P.G. Secretary at Madras:

I think I wrote to you about a large recent accession—one whole village of one hundred and twelve souls, near Ultra-kosa-mangei. I

went over there on horseback a few mornings ago. It was a most interesting sight; I must try and write an account of it when I have time. They brought all their old articles of demon worship and laid them at my feet, asking me to sell them on their behalf, and purchase some fittings for their mud Prayer-house. I made two of them carry the load into Ramnad, as I thought Limbrick would like to see them. There were caps, like mitres; black and red knickerbockers, with swamies dancing round in embroidery; murderous-looking sacrificial knives, brazen bell anklets, tridents, horns, etc. I am going to have the lot valued and sent home. We hope to get five more villages in the neighbourhood of this one, if their timidity can be overcome.

This striking incident crowned the brief but earnest ministry of the writer, and is an instance of the marvellous influence which he is said to have obtained over Hindus as well as Christians.

Only a few days afterwards he was attacked by fever, and although in spite of illness he completed his tour, he gradually grew worse, and died at Ramnad on November 2nd, 1890.

The following notice, contributed by Mr. Limbrick, is reproduced from the *Banner of the Cross*, a monthly paper in Tamil and English, printed at the S.P.G. Press, Ramnad:—

In Memoriam.

ARTHUR HEBER THOMAS.

November 2nd, 1890.

On Sunday, November 2nd, the Rev. Arthur Heber Thomas passed to his rest.

It surely was beautifully fitting that on the Sunday in the Octave of All Saints, a soul so pure and unselfish as his should enter into its rest. There was comfort to the mourners in the words that were sung that evening:

O happy Saints, for ever blest,
At Jesus' feet how safe your rest.

For some months past Mr. Thomas' health had given great anxiety to his friends. They had urged him to take leave, and he had hoped to do so as soon as he could escape from the unceasing round of work that pressed on him.

Early in October he and Mr. Limbrick had completed a tour of inspection through the northern division of the district. At Kilanjani

he had a serious attack of fever, and while engaged in holding a Service of Baptism for thirty-five persons he was seized with giddiness and nearly fainted. Though he continued the Service, he had to leave Kilanjani the next day for Ramnad; and on October 17th, having complained of feeling worse, he went upstairs to bed, from which he did not again rise.

During the first few days of his illness there was little anxiety, but gradually the fever made itself more and more felt. On Friday, October 24th, we thought it necessary to telegraph for a doctor. On Sunday Dr. Anthony Pillai arrived, and pronounced him to be seriously ill. From that time he gradually grew weaker; but every hope of his recovery was entertained until Saturday (All Saints' Day). On Saturday evening his temperature gradually rose; he complained of heat, yet he was quite cheerful, and even then was looking forward to spending Christmas with his friends at home. During the night it was clear that he was fast sinking, and next morning at 6.30 the doctors prepared us for the worst. From that hour he became unconscious, and at 11.15 his soul passed away. There was no pain whatever, so far as we could see. He heaved three heavy sighs, and passed quietly away. After all necessary preparations had been made, the body was placed in the Chapel before the Altar; and there for the last time the Clergy, Schoolmasters, Catechists, and children looked on the face they loved so well.

Our own grief and sorrow is too fresh to enable us to express or even to realise what our loss really is; but we feel that the love and sympathy which have been shown towards us on all sides will be one of the greatest helps we shall have in bearing our sad grief.

R. 3. P.

The following telegram and letter of condolence were received from the Lord Bishop of Madras and the Right Rev. Bishop Caldwell:—

Madras, 3rd November, 1890.

REV. RELTON.

Extremely grieved; assure Clergy and Christians of my sympathy and earnest prayer that God will provide.

Kodaikanal, 3rd November, 1890.

To the Native Clergy, Agents, and Members of the congregations of the Ramnad Mission.

DEAR BRETHREN,

I sympathise with you very deeply in the heavy loss you have sustained by the lamented death of your dear Missionary, the Rev. A. Heber Thomas. He was one of the best Missionaries that ever came to this country—so able, so amiable, so useful, and so highly esteemed by all. May it please God to raise up a worthy successor both to him

and Mr. Billing, and for this purpose I hope you will send up your fervent supplications to the Throne of Grace.

I feel deeply myself the loss I have sustained, in common with you all, in the removal of so eminent a fellow labourer, and therefore shall always remember your bereaved Mission in my prayers.

Yours very faithfully in Christ,

R. CALDWELL, Bishop.

From the Rev. W. Relton (Madras Diocesan Secretary, S.P.G.).

Ramnad, November 10th, 1890.

It was no common love which we felt towards him. There was a real depth of love with which he drew others to love him. I wish I could even feebly describe what he was to us all. From the Collector, the Police Superintendent, down to the very smallest boy in the School, he was always the same. So full of fun, so bright and cheerful; and yet so keenly conscious of his call as a Missionary. His addresses to the boys, or Mission Agents, always seemed to echo the inmost thoughts of his heart.

All Sunday night watch was kept by turns in the School Chapel, where the coffin was placed before the Altar. His face had a most beautiful expression on it; for, as far as appeared, he had no pain in his death. The funeral took place on Monday morning in the Churchyard of Christ Church; the Service in Church, and at the grave, being taken by Mr. Limbrick. All the Europeans in Ramnad, and the Zemindars, and other members of the Zemindary and all our Christians in the town, and many from the villages, were present. I could not arrive in time; but I came as soon as possible, and reached Ramnad on Wednesday night.

The grave is in the middle of a triangular space, surrounded with a neat hedge; and flowers in pots have been placed round it.

From Mr. Shutie (Head Master of Ramnad High School) to the Rev. G. Billing:

Ramnad, 28th November, 1890.

MY DEAR MR. BILLING,

I got your letter this morning. I shall try to give you a detailed account of Mr. Thomas' illness so far as I know. He had been on a visit to the Kilanjani district, and when I saw him on the day after his return, he had a chest cold and cough. He told me he had been seized with sudden giddiness while conducting a baptismal service, and was hardly able to stand. He said he returned earlier than he had intended owing to a failure in supplies reaching him from here;

and attributed the cold he caught to drinking a large draught of tank water after a heated walk at a village on his way back, where he was disappointed in getting nothing to eat or drink. He seemed not to notice his illness, and spoke very cheerfully of what he had been able to do for some poor people of Kuthenee, who were being oppressed by one Muthusami Davan, and had expressed a desire to place themselves under the protection of the mission, and how the Davan had to knock under. On Sunday, the 12th of October, he preached, but was looking very ill. Afterwards he told me his throat was so bad that he thought he would have had to hand over his manuscript to Mr. Limbrick. With all this he kept going about his work. On Tuesday, the 14th, he rode out early in the morning to Venkulam, in the Kilakarai district, where some Pullars, who were being oppressed by Kalareesawmy (the Zemindar's brother-in-law), had joined the Church. A Prayer-house that had been put up there had been pulled down, and the rioters were charged before the Head-Assistant Collector. He went, he said, to cheer up the people and put heart into them. He rode back the same morning. I met him in the evening, and we went for a long walk together. He talked a great deal about the Venkulam Pullars, and how they had brought and made over all their devil-worshipping implements, and paid to the Church little offerings they had vowed to various idols. One man wanted his locks that were consecrated to some demon to be removed; but he had to explain that he had not graduated as a barber, and that the native clergyman would send for a barber to remove the objectionable hair. As I was leaving him at the gate, he said he would like to go with me next evening to see some fields I was cultivating in Sivagunapuram—about twelve kurukams that I had leased from Kolaisanny Davar, in which he was much interested. Next evening, however, he wrote to say he was not feeling quite up to taking a long walk, and would put it off to another day. I thought nothing more about it. On Sunday, however, we missed him in Church, and were told that he was confined to bed with fever. He took to bed, I am told, on Wednesday, the 15th. As there were many cases of measles in the tope, I thought he had probably caught the contagion. On Tuesday (21st), Mr. Limbrick wrote to Mrs. Shutie to prepare some broths and other nourishments for Mr. Thomas, and now I knew for the first time that he was seriously ill. I used to go and enquire for him morning and evening, without going upstairs for fear of disturbing him.

On Sunday, 26th, Dr. Anthony Pillai, of Madura, who had been telegraphed for on the Friday, arrived, and on Wednesday, 29th, he asked Mr. Shutie to stay and see the medicines and nourishment given at regular intervals,

as he thought that Mr. Limbrick would be overcome by physical exhaustion.

Mr. Shutie continues:—

After that I remained with him every night till his death. On Saturday night the temperature rose very high, and he was exceedingly restless, but quite sensible. He asked me to bring the easy chair close alongside of his cot, as he liked to have somebody in front of him, and frequently asked me to fan him; yet every few moments would say, "Please don't tire yourself," "Put the fan down directly you are tired," and so on. Whenever I arranged the rugs for him, or made it more comfortable, it was always "Thank you; that is so much better." He never once complained, or shewed the slightest impatience. On Sunday morning, the 2nd November, the temperature was 107°, and then I lost all hope. He was still sensible, however, and continued so till within about two hours of his death, which took place at 11.30 a.m. on November 2nd. Gradually he sank into a stupor, and the end was very rapid.

On the previous nights he kept talking to me about going home as soon as he got better; and then about going to Madras as soon as he could stand the journey, and making preparations for the voyage. Once he said, "Mr. Billing will be greatly distressed if he hears of my illness." He expected, I think, to spend this Christmas in England. Whether he had any thought that he would so soon pass away to another home, I do not know. Although we knew he was very dangerously ill, yet none of us thought he was near to his end till the Sunday morning. Up to this time it seemed as if he were neither better nor worse. All through his illness, however, his breathing was very short and rapid. I think that ride to Venkulam when he had the fever seriously injured him.

At 9 p.m. the coffin was ready, and we placed the body in it and brought it down to the School Chapel, where it was seen by the people. He was dressed in his surplice and stole. Next morning the coffin was borne on the shoulders of the Christian people to Christ Church, followed by all the Christians in the tope and town, as well as by a great number of Hindus. A vault had been built during the night, and after the Service in Church the body was carried to the grave, and the Service completed there. Three of the native clergy had come in from the district to be present at the funeral. He is buried in the triangular piece of ground on the north side of the church—you know the plot of ground, enclosed by a euonymus hedge, between the two paths diverging south-east and south-west from the north gate of the church, and bounded on the southern side by a hedge, parallel with the church wall. (The plot in which some Mangalese tiles were stored.) It is just in the middle of this triangular space that he is buried. The spot was chosen by Mr. Limbrick, with Mr. Ayling and Mr. West.

I need not say how much we miss him, and how sad we all feel. He used to go long walks with me, and tell me all his plans and his difficulties; but he was never gloomy or sad—always cheerful and bright. After his Ordination he felt the great responsibility of the work he had undertaken; and I remember his speaking of the system in England, by which young men are led to look to the Church as a profession and means of living, and how solemn a charge it was to be responsible for the souls of people to a God of infinite love. His addresses to the Catechists, and to the children he was preparing for Confirmation, used to be very simple, but direct; and there was something about him that made one feel that they came from the heart, and could only have been uttered by one who felt every word of what he was saying.

Yours sincerely,

SPENCER A. SHUTIE.

II.

ESTIMATES OF LIFE AND CHARACTER



Doubt not that in the worlds above
 There must be other offices of love,
 That other tasks and ministries there are,
 Since it is promised that His servants there
 Shall serve Him still. Therefore be strong, be strong
 Ye that remain.

Trench.



A FEW of the letters received at this time may be given here, as interest in the work is constantly, as we know, quickened by realization of the personality of an individual worker; and it is for this reason that we venture to put on record much that would otherwise be considered of a private nature, and to emphasise and open out the records of a ministry lasting but three years, brought well under observation, in the face of the many years of more hidden toil, which are bearing fruit, but of which the harvest is not yet.



Photo., Pandithorey Daver.]

RAMNAD CHURCH, WITH GRAVE.

Those letters and notices of condolence which relate to Mr. Thomas in his official capacity are placed first, beginning with one from the Bishop of Madras to the Hon. Mrs. Gell.

Cathedral Road, Madras,
6th November, 1890.

MY VERY DEAR EDITH,

I was extremely grieved to receive a telegram last Sunday evening announcing the death of Heber Thomas, at Ramnad. A young missionary named Limbrick was with him, and since his death, the S.P.G. Secretary, Mr. Relton, has gone to Ramnad, and will no doubt send particulars of his late illness to his father; but would not be able to do so by this week's mail. Fever and dysentery, I am told, were the cause of his death. A telegram was sent early in this week to the London S.P.G. Secretary, Mr. Tucker. Ramnad has been under the episcopal care of Bishop Caldwell, and he knew Mr. Thomas well; and my object in writing to you to-day is to send you an extract from a letter I have received from the Bishop. He writes:—"I considered him one of the best Missionaries that ever came to India—so able, so amiable, so zealous, so universally esteemed. May it please our Heavenly Father, and the Great Shepherd of the flock, to send a worthy successor." The friends of Mr. Thomas will possess other testimonies as to the value of his missionary work; but this estimate of him by Bishop Caldwell will be acceptable, and I hope contribute some measure of comfort in their sorrow.

Your most affectionate uncle,
F. MADRAS.

Bishop Caldwell to Prebendary Tucker.

Kodaikanal, Pulney Hills, Tuticorin,
S. India, November 4th, 1890.

MY DEAR MR. TUCKER,

I deeply regret to inform you of the death of Mr. Heber Thomas, of Ramnad, on the 2nd instant.

I considered him one of the best Missionaries that ever came to India—so able, so useful, so universally esteemed.

He came out under an engagement to his father to stay only five years in India, and he was intending to return next year; but it has pleased God to take him away prematurely. I trust it will please the Great Shepherd of the flock to send us a worthy successor.

The Ramnad Mission has sustained within a short time two great

losses; first, by the retirement of Billing; and now by Heber Thomas' death. I trust the Society will succeed in selecting for such important posts men of piety, zeal, and administrative power.

Mr. Thomas died of malarious fever, contracted during a month's tour in the district.

Yours very sincerely,

R. CALDWELL, Bishop.

From Bishop Caldwell to the Rev. C. E. Thomas.

(Tuticorin, S. India.)

Kodaikanal, Madura District,

11th November, 1890.

MY DEAR MR. THOMAS,

It is just nine days since I heard by telegram of the death of your beloved son, and my dear friend and fellow-helper in the Lord's vineyard at Ramnad.

I never before had the pleasure of writing to you direct, and now the pleasure is more than swallowed up in the sadness of the circumstances under which I write. I considered your dear son one of the best and most promising Missionaries I had ever seen—so able, so peculiarly genial, so useful in every department of Missionary work, and so universally esteemed. It seems to me a very mysterious providence which has taken him away so suddenly in the midst of his usefulness—or, rather, at the very commencement of his career—but I trust, and earnestly pray, that the same Divine Father and Gracious Shepherd of the flock who has sent us this heavy bereavement, will speedily send us a worthy successor. I trust you will join your supplications to ours for this end, and ask your people also to join their prayers to ours.

With deepest sympathy,

Yours very faithfully in Christ,

R. CALDWELL, Bishop.

From the Diocesan Secretary, with copy of Resolution.

MY DEAR MR. THOMAS,

The Madras Diocesan Committee have asked me to send you the enclosed resolution, though they feel how little they are able to express their feelings on paper.

Yours very truly,

W. RELTON.

Office of the M.D.C.,
S.P.G., F.P. Vepery,
Madras, November 27th, 1890.

Resolution II. of the M.D. proceedings dated 18th November, 1890.

The M.D.C. have heard with the deepest sorrow of the death of the Rev. Arthur Heber Thomas, at Ramnad.

Mr. Thomas had given up many bright prospects at home that he might devote himself to mission work in India for a few years before returning to country work in England; and they feel sure that a noble young life laid down for Christ's sake in His own appointed time and place, cannot but bear much fruit for Christ's Church, especially in the Mission of Ramnad.

The Committee desire to offer their heartfelt sympathy to his parents and relations.

(True Extract.)

W. RELTON, Secretary M.D.C., S.P.G.

The *Madras Diocesan Record* for 1890 begins thus:—

In taking a retrospect of the past year, the Committee regret very much that they must first allude to an event of sad importance, and one which has already called forth the deepest sympathy.

The death of the Rev. Arthur Heber Thomas, at Ramnad, on November 2nd, has deprived the Diocese of a devoted Missionary, who, by his self-sacrificing life, had endeared himself to all. During the short period he was in charge of the large and important Mission of the Society at Ramnad, he had fulfilled the varied duties of his responsible position with great ability and untiring zeal, and had been permitted as well to see considerable results of his work.

The Rev. A. D. Limbrick went to Ramnad in August to work with Mr. Thomas, and was with him at the time of his death. The committee hope that some Missionary may be found to join him there, more especially as it is such an isolated Mission.

It may not be out of place, in connection with the last sentence, to quote the following paragraph from the *Mission Field* of June 1st, 1891, which follows the editorial notice of the "In Memoriam."

For the members of Mr. Thomas's family we feel deeply.

From one of their letters we may quote the following words, which show how, in their private sorrow, they take the deepest interest in the work of Ramnad, and are anxious about it:—

It appears to me that, out of those sad and heavy afflictions that have befallen the Mission of late, you might avail yourselves of the opportunity of calling attention to the pressing want of more substantial help at Ramnad. For it is very evident to us that precious lives are lost, and health ruined, not only by the peculiarities of the climate, but by there not being a sufficient staff to share the work. I am sure that if this was earnestly brought forward at this time in some public manner, with reference to the losses sustained by the Mission in the past year, many would be moved to subscribe, and to offer prayers for more labourers, and efficient ones, to be sent into this portion of Christ's vineyard.

If these words were needed in 1891 the plea is no less urgent in 1907. Mr. Limbrick is still the only European missionary in Ramnad when there is work for at least two, and there are but four European clergy in the S.P.G. Missions in Tinnevely.

Address from the Ramnad congregation to the Rev. C. E. Thomas, Hemsworth Rectory, Wakefield, Yorkshire, United Kingdom :—

November 10th, 1890.

REVEREND AND DEAR SIR,

We, the members of the Ramnad S.P.G. Mission congregation, desire most respectfully to convey to you our deep and heartfelt sympathy in the great sorrow that has overshadowed your home by the removal from the scene of his earthly labours of our esteemed pastor and your son, the Reverend Arthur Heber Thomas. In the presence of the solemn bereavement that has befallen you, we cannot express our feelings otherwise than by the briefest assurance of our great grief and sympathy.

During the short period in which it pleased God to permit him to labour among us, he had so endeared himself to all the people in this Mission, that his loss is lamented as a personal calamity in every Christian household. By his ready and tender sympathy for every form of distress, by his self-sacrificing unselfishness, and by his unfailing gentleness and kindness of manner, he won the esteem and affection of all classes of the people. It was a difficult task that lay before him when he succeeded such a singularly experienced and devoted Missionary as the Reverend G. Billing in the direction of the affairs of this large and important Mission; yet with such tact, patience, skill, and devotion did he conduct these affairs, and with such success were his efforts attended, that he leaves behind him a name universally beloved; and

the prayer of the Church is that God will provide a worthy successor to him for this bereaved Mission.

As a slight token of our respect for his memory, and to commemorate his connection with this Mission, it has been proposed to ask your permission to be allowed to put up a brass Memorial Tablet to him in your Church at Hemsworth. What other mode of commemorating his memory here may be adopted remains to be decided upon, after your wishes are known.

Praying that the Almighty Disposer of all events will comfort you in your great sorrow, and us with you,

We remain, Rev. and dear Sir,

A. D. Limbrick.

S. A. Shutie, B.A.

P. Gnanayutham.

J. M. Sathanantham.

Samuel Savarimuttu.

D. Bakkianadan.

D. Gnanapragasam.

V. Abraham.

V. Samuel.

Jacob John.

A. Jesudason.

A. Gnanakkan, B.A.

B. Devanayagam, B.A.

C. Solomon.

A. D. Daniel.

V. James.

George David.

A. Sundram.

A. Gnanamuthu.

A. Vedamonikam.

A. Selvanayagam Pillai.

M. Royappa Pillai.

R. Michael Pillai.

S. J. Malacca.

G. Ponnusami.

G. B. Robert Wye.

D. S. Ponniah.

A. Samuel.

V. Swamiadian.

Etc., etc., etc.

The kind sympathy and "touch of nature" expressed in this address, coming from unseen friends in a distant land, accompanied by their desire to erect a Memorial Tablet in Hemsworth Parish Church, was deeply valued, and met with sincere response from the Rector and all connected with him in his bereavement. The reply was as follows:—

Hemsworth Rectory, Wakefield,

December 31st, 1890.

My dear Mr. Limbrick and friends who have so kindly addressed me as members of the Ramnad congregation.

Your words of deep and heartfelt sympathy have greatly touched and helped to console us in our sad loss; both because of the love and affection you express for our dear son, and which we know was warmly returned by him, but also for the testimony you bear to his simple faith

and earnest endeavour in the furtherance of the Gospel. We are greatly surprised and gratified by your most kind and generous proposal to erect a brass Memorial Tablet to his memory in our old Parish Church. We beg to accept your offer with heartfelt thankfulness; and shall always look upon it with the greatest pride as a mark of your esteem for one who was to us so precious, and as an abiding link between the congregation at Ramnad and ourselves. It is needless to say how inadequate my dear son felt himself to be to fill the important post so ably held so many years by your late experienced Missionary, the Rev. G. Billing. It was the deep sense of this responsibility that stimulated him to the faithful and zealous performance of those duties, which it is gratifying to know have been appreciated by yourselves and all who knew him.

I am, dear Mr. Limbrick, and all kind friends who are connected with this address,

Always yours most truly,

CHARLES E. THOMAS.

The remaining letters, or extracts from private correspondence, are arranged according to dates.

From Miss G. Favell to Miss Knight, Holgate Lodge, Hemsworth:—

Kodaikanal, November 2nd, 1890.

Kodai is in universal gloom to-day, caused by the death of a Clergyman universally loved and respected. I fear from all I hear that he is a son of Mr. Thomas, of Hemsworth. His name is Arthur Heber Thomas, and he was ordained here last year by Bishop Caldwell. Mary Caldwell told me the news to-day; they had just had a telegram telling them; it was an awful shock to everyone. He had been very ill and was better, and was expected at Kodai yesterday to recruit, but he was so weak he could not rally; the doctor said his constitution was dreadfully shattered. The cause of his death was malarious fever; and medical assistance was difficult to get. We had reference made from the pulpit, and the Bishop read part of the Burial Service. It has been a most depressing day, everyone is so grieved. They say he was one in a thousand, and so much liked.

From Mr. Billing.

London, November 4th, 1890.

I heard the sad news from Mr. Tucker last evening. I do not think that we can receive particulars till December the 2nd. I little thought when singing hymn 222 in "Hymns: Ancient and Modern," on Sunday evening, that one so dear to me had only a few hours before joined the "ten thousand times ten thousand." At Ramnad, before his Ordination,

Arthur always read the lessons at the English service on Sunday evenings when I was at head-quarters. (When I was absent he took the whole service.) I was always struck with the sweetness of his expression. I remember a European visitor (Mr. —, Inspector of Schools) telling me how he was struck with his face while reading the lessons. Now I shall always think of him as he was then, and is now, robed in white.

From Rev. J. L. Wyatt (son-in-law and Chaplain to Bishop Caldwell) to Mr. Tucker.

Trichinopoly, November 5th, 1890.

DEAR MR. TUCKER,

I enclose a letter to the Rev. A. Heber Thomas' father, and shall feel obliged if you will be so kind as to forward it. I have not got either his name or address. The news of poor Thomas' death will perhaps have reached you by telegram before this. It is a sad loss to the Mission, and to us personally. He was so bright and genial, so manly, and withal so gentle; a great favourite with everyone with whom he came in contact. I was at Ramnad in September, and was particularly struck with his deep interest in, and his grasp of, all the details of the various works carried on in the district; as also with the respect with which he was regarded by the Mission Workers.

We were praying for him in our church here at the time that he was removed from our midst. Though but a short time in Ramnad, he has, I am sure, left his mark upon the work of the district, and his name will long be held in loving memory by us all.

Yours truly,

J. L. WYATT.

From Rev. J. L. Wyatt to Rev. C. E. Thomas.

Trichinopoly, November 5th, 1890.

DEAR SIR,

I hope, though a stranger to you, except perhaps by name, you will kindly excuse my intrusion upon your grief at this time; but I cannot refrain from writing to express my sincere sympathy with you in your great affliction through the death of your son.

I had the pleasure of knowing a good deal of him last year, when he was at Kodaikanal preparing for his Ordination, and when he was so much at our house. I was also with him again in September at Ramnad, in company with my father-in-law, Bishop Caldwell, who went there to hold Confirmations. I can truly say I hardly ever met anyone to whom I felt so much attracted after so short an acquaintance. He was so bright and genial, so manly, and withal so gentle, that he became

almost at once a favourite with everyone with whom he came in contact.

During my visit at Ramnad we had many conversations together on various subjects. I observed he was a great admirer of Bishop Steere, and seemed in many ways to set him before himself as a model of what a Missionary should be.

We were hoping to have him with us on a visit during Christmastide, according to his promise, and he was, I know, looking forward to it with pleasure. It was here, in Trichinopoly, that Bishop Heber died; it was in the Church of which I have the charge that he preached his last sermon, and close by which he gave his last address to a crowd of Hindus.

I was in England when Mr. Thomas passed through here on his way to Ramnad, and he was therefore hoping, during his visit to us, to see the various places with which the Bishop's name is so intimately connected here. But our hope cannot now be realised. He has finished his earthly course; but he has, I am sure, left his mark in the work of the district of Ramnad, and his name will be held in loving memory by all who had the happiness of his acquaintance here.

. . . You will have consolation in knowing that he died in the noble work of winning souls; the work for which his Master gave Himself.

Yours faithfully,
J. L. WYATT.

From the Rev. A. B. Vickers.

Nazareth, Tinnevely District,
November 6th, 1890.

DEAR MR. THOMAS,

By this time you must have heard the inexpressibly sad news from Ramnad. I can hardly bear to write about it. I can say with truth no such heavy blow has fallen upon the Church and upon us, his friends, for many, many years.

So short a time comparatively he was with us, and yet we feel it as a very heavy blow, he had so endeared himself to us all. He had made a position for himself which was remarkable. I have heard numberless stories from the natives which shew how they had noticed his humility in spite of being a University man,¹ his firmness, and especially his great determination to have strict justice meted out, and that especially between Christians and non-Christians.

¹ The natives have a tremendous respect for University degrees. Mr. Thomas used to relate that his servant would even put the magic letters B.A. on his portmanteau when travelling.

And his great courtesy to native clergy was also remarked upon. Courtesy, justice, and humility—surely these are qualities you will like to hear of.

That he was hard-working and methodical, as well as thoroughly practical, his work at Ramnad shews clearly.

And I have heard, too, that he had mastered Tamil so well as to preach, as a young man expressed it, “most sweet Sermons to the children of the Schools.” The grief at Ramnad among the children must be immense. In the last outbreak of cholera he was untiring in his attendance on the sick and dying, and he denied himself in every way to relieve the cases of poverty and suffering that were all around him.

Many Missionaries have been loved—many have been feared and respected—but I think he was almost unique in being equally respected and loved—a rare occurrence in India.

I wish I could have expressed better what we feel, but others will write as well.

Certainly there is not one of us anywhere that ever had any disagreement of any kind with him, or felt anything but the greatest regard and affection for him.

Believe me, dear Mr. Thomas, yours most sincerely,

A. B. VICKERS.

From Rev. Arthur Margöschis.

Nazareth, Tinnevely District,
11th November, 1890.

MY DEAR MR. THOMAS,

Although I am a stranger to you, yet because of my close friendship with your son I am constrained to write to you as an outlet for my grief, and in proof of my loving sympathy with all those whom he loved so well in old England.

I returned recently from China and Japan, and your son talked of coming down to me on my return, so that I was expecting him when he was taken ill. I enclose one of his last letters to me as you will treasure it, but his last letter, written on purely business matters, was dated only a few days before his death. It was wonderful how entirely his heart was in his work, and he won the love of all who had the happiness to be in any way associated with him. The letter, also enclosed, from Mr. Henry, of the Madras Civil Service, our present Sub-Collector, shows how he was esteemed by one in no way connected with Mission work, and not a member of our Church. Perhaps your dear son's chief qualities were kind-heartedness, humility, and sympathy for others. Of all these I have had from time to time very many excellent proofs. He has truly gone Home, and instead of five years' service he gave his life for the work. He gave it ungrudgingly to God and to His service.

Tinnevelly, 5th November, 1890.

DEAR MR. MARGÜSCHIS,

Do you remember your telling me yesterday in the train that Thomas in Ramnad was very ill with fever? Well, with feelings of the greatest sorrow, I have to inform you that, by a letter just received from Ramnad from West, the Superintendent of Police, I learn that poor Thomas is no more. (He died on the 2nd inst., at 11.15 a.m., and was buried at 7 p.m. on the 3rd.)

I knew him for three years. We were very much together, in fact, almost the only white persons in Ramnad. A person of more striking qualities, or more amiable character, I never knew, and his sudden and premature end has struck me with great grief. From our conversation yesterday, I infer that you were not aware of the seriousness of his case, and so I write to inform you of his end.

Yours sincerely,

C. H. HENRY, Assistant Collector in Charge.

From the Rev. E. P. Sketchley, Assistant Secretary of the S.P.G.

19, Delahay Street, Westminster,

12th November, 1890.

I should like his family to know with what interest I have watched his career. The ordinary course of my work here brings me into contact with the men who go abroad each year, and I may say, simply, that no one impressed me so hopefully as he did, and that all the accounts of him which we have heard from Missionaries and others who have come from Madras have fully justified the most sanguine expectations. He made the work thoroughly his own; and was able, by his fine, manly Christian character, to win the honour of all who came in contact with him. It was a severe shock to me when the news reached us. What it must have been to all of you at his home I scarcely like to imagine, but I trust that the memory of what the last few years of his life have been may soften it.

From letters received in connection with the Meeting summoned to decide on a fitting memorial to Mr. Thomas.

He made a noble end, and has left a bright example behind; but it is well that we who are left should remember these things.

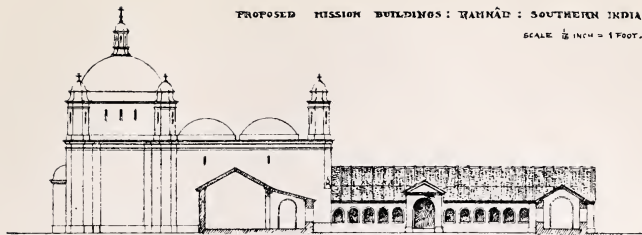
MIDDLETON.

We can ill spare calm Christian men of his type in an age of sickly sentiment; and I am sure Exeter College has every reason to be proud of his short life.

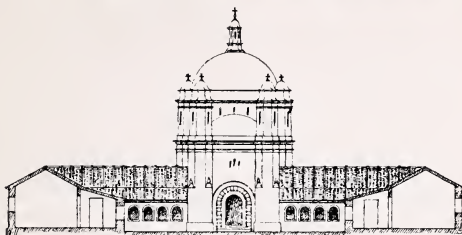
V. INGHAM BROOKE.

PROPOSED MISSION BUILDINGS : RAHNÂN : SOUTHERN INDIA.

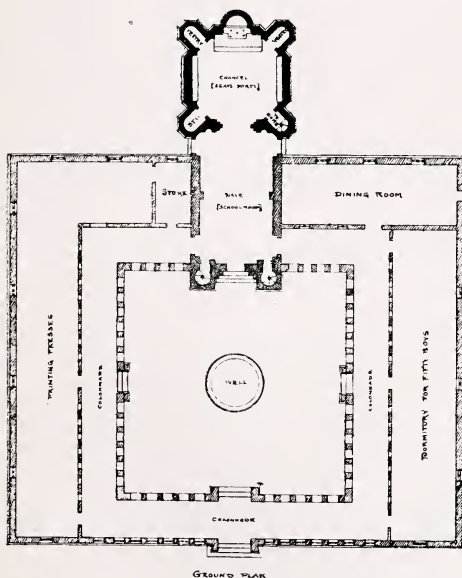
SCALE $\frac{1}{8}$ INCH = 1 FOOT.



CROSS SECTION THROUGH COURT SHOWING SIDE OF CHAPEL



CROSS SECTION THROUGH COURT SHOWING END OF CHAPEL



GROUND PLAN

ORIGINAL PLAN OF MISSION BUILDINGS,
INCLUDING MEMORIAL CHAPEL.

Arthur was, in my opinion, one of the very noblest friends I have ever had, and it seems impossible that he has passed away so soon. He was, indeed, one of the dearest fellows I ever knew, with a nobleness of character that could not help coming out, even in the most trivial circumstances.

W. D. D. MACLAGAN.

I did so wish that you could have met C. She had heard so much of Arthur. She says that it was most striking the number of people from whom she heard of him, and how strongly everyone praised him. He seems to have been quite out of the common in the way he worked.

M. B.

From the Rev. E. W. Relton (father of the Rev. W. Relton) to the Rev. C. E. Thomas.

Carshalton, March 21st, 1891.

DEAR MR. THOMAS,

To be the father of such a son is a great privilege, and, like all privileges, it has brought with it the yet higher privilege (for "to him that hath shall be given") of having a worthy (so far as we may use the word) offering to lay at the Loved Master's feet, like Abraham, willing, even if with a broken heart, to give up his own son Isaac to the Lord. And, to you, who live for the world to come, the thought cannot be otherwise than inspiring of seeing your boy exalted to have rule over "cities" in the celestial kingdom; the number of the cities determined by Him who measures work by love.

I remain, sincerely yours,

E. W. RELTON.

From the same to the same.

It makes me think of what is written in the Wisdom of Solomon: "He being made perfect in a short time, fulfilled a long time." For, indeed, which of us would not go low on our knees for such a blessing from God?

From the very first of his entering upon Mission work, nothing could have been more happy than his whole career. Not a step of it but has been continually reported to us, with words of love, of admiration, of gratitude to God for having sent so valuable a servant for the work there . . . so that we all here seemed to know him well, and now he is gone so unexpectedly. Poor Ramnad! Such last days of earthly life are a veritable crown of glory.

To Mrs. Thomas, from Reginald John Christopher.

Mudukulatur, Ramnad, S. India,
8th May, 1891.

MOST RESPECTED AND DEAR MOTHER,

I heartily thank mother for the late letter. At the same time I was very glad to go through it, as it was full of advice, and some lines showed the tender feelings of a mother towards her child; mother asked me to write letters from time to time stating my welfare, and the progress which I make in my studies, so I am ready to do according to mother's directions. Many a time I took my pen to write to mother, but the great loss of my God-father every now and then put a stop to. My God-father, whom I considered as my own father, has departed this life, and has obtained the crown of life that was prepared for him from the very beginning of creation of the world. He was taken in the full bloom of his life, when he was perfect before God. Humanly speaking, both he and mother were helping me in everything; but now all my hopes and thoughts are concentrated towards mother as the only helper. May God, Who is Helper of the helpless, do to us that which seemeth Him good.

Mother had dropped some few lines about my family people. By God's grace I think they would be converted as Christians very soon. God gradually paves the way for it. I often pray to God to show them the true religion of our Lord and Saviour, Jesus Christ. May He show them that heathenism is an entire darkness, and the fate of which would be hell. At present a M.D. Catechist resides in our village, Mudukulatur; and our native clergy, and the Rev. D. S. Bakkianadan, who is in charge of this district, try their best to propagate the true faith all over, and to convert as many as they could by the help of God. Especially the Rev. D. S. Bakkianadan takes a particular care and interest with regard to my education and welfare, by whom I was first taken into the flock of Jesus Christ as a member.

We are doing well, by the Grace of God the Almighty; hoping the same with mother and all. May God give mother and all sound health and long life, and prosper in all doings, is the earnest prayer of your most obedient son in Christ,

REGGEE JOHN CHRISTOPHER.¹

From the Rev. W. Relton, August 27th and September 23rd, 1891, after a visit to Hemsworth.

I can quite understand your wish that you had been permitted to see Arthur after his Ordination, when he had entered into the more

¹ A boy at the Ramnad Boarding School adopted by Mrs. Thomas.

serious and earnest spirit of his work. But, in the midst of all his work, he seemed always to keep his boyish spirits, so that perhaps there was not such a great change in him as his wonderful ability for taking charge of such a large Mission might seem to imply.

The whole time that I was at Hemsworth my thoughts were constantly imagining that each spot had been familiar to Arthur; and it was a great pleasure to me to see his home and his relations.

If I may say so, I love to think, not so much of his sleeping at Ramnad, as of his nearness to the presence of our dear Lord in Paradise, and of his prayers for those whom he loved so well here.

For our life here, whether short or long, is but a tiny bit of our eternal life, and our separations here will soon be changed into more blessed re-unions.

III.

MEMORIAL WORK—TABLET AND CHAPEL



Grant us ever to keep faith with Thee,
Lord, and with our Saints in Paradise.

Trench.



THE following letters were sent by the Rev. C. E. Thomas acknowledging the receipt of the brass tablet to be erected as a memorial of his son's life and work in South India :

Hemsworth Rectory, Wakefield,

April 28th, 1893.

DEAR MR. LIMBRICK,

A long enforced absence for health has caused what we fear must seem a long delay in thanking you, and all the kind and generous friends concerned in it, for the Memorial Tablet in memory of our beloved son, Arthur Heber, which we hear has arrived in London, and is waiting at his uncle's house until his brother can bring it down to us, and fix it in Hemsworth Church. In the meantime, may we beg of you to express our grateful and affectionate thanks to the kind friends who have honoured us with this touching tribute to his memory, and assure them how profoundly we shall treasure this precious and sacred gift. It will be reared on the walls of the old Church, where he would ere long have been called upon to minister, just at the time we looked for

the joy of his return—April, 1893; but he has entered before us into the joy of the Lord.

His mother and I are sending a small plate to place upon the stone beneath which he rests.

With every earnest wish and prayer for you and for the Mission,

Ever your sincere friend,

CHARLES E. THOMAS.

Hemsworth Rectory, Wakefield,

July 15th, 1893.

MY DEAR FRIENDS,

I have been prevented by my long illness from writing to you before, and am now only able to write a little, but take this opportunity of thanking you and all concerned for the most gratifying and chaste Memorial to my dear son Arthur that you have so kindly sent us. It is erected on the north wall of the Chancel, where it can be well seen, and will never fail to remind us of his simple and earnest faith and of the loving souls among whom he laboured; and I thank you with all my heart for the gratification which you have caused to us and all our family by this much valued token of your love and respect.

May God prosper the work begun, and supply faithful and earnest Ministers to carry the work forward, and to bring it in His own good time to a fruitful end.

And with this prayer,

Ever believe me,

Your faithful and true friend,

CHARLES E. THOMAS.

The tablet was put up in the Chancel of Hemsworth Church in July, 1893.¹ It is of Indian workmanship, and bears the following inscription:—

I. H. S.

In memory of

Arthur Heber Thomas, B.A.,

Missionary in the S.P.G. District of

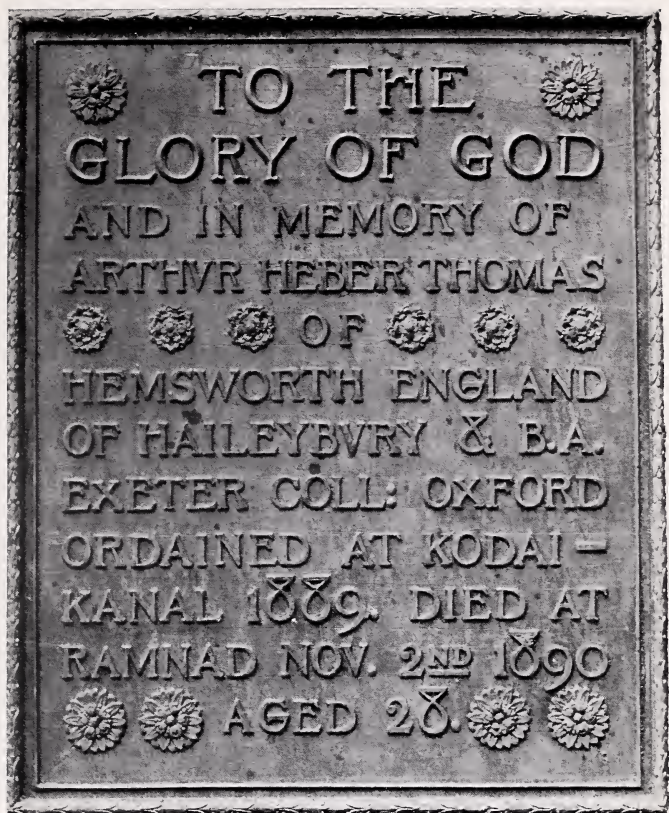
Ramnad, South India,

Who entered into rest on All Souls' Day, 1890,

Aged 28 years.

This tablet is erected by his friends, chiefly those in the Tamil congregation at Ramnad, as a token of their respect and affection for one who did so much during his short career for the development of the Church of Christ in that part of His vineyard.

¹ This tablet is probably unique as being the only memorial erected in an English Church by Christian natives of India.



LEAD TABLET ERECTED IN THE MEMORIAL CHAPEL
AT RAMNAD.

In the meantime, a scheme had been started by friends in England for the fulfilment of one of Mr. Arthur Thomas' greatest wishes, and one of the chief needs of the Mission, in his memory; and in February, 1891, a meeting was organised at St. Barnabas', Pimlico, under the chairmanship of Lord Midleton, in furtherance of this object.

Six hon. treasurers, in addition to those of the S.P.G., were appointed to receive contributions. Designs were prepared, which showed a complete scheme of the various mission buildings required. It was proposed that the Chancel of the Chapel, at an estimated cost of five hundred pounds, should be commenced as a memorial, leaving the remainder of the plan to be carried out later. The Bishop of Madras consulted Bishop Caldwell regarding the special form of memorial, and the latter, whilst heartily approving of the erection of a memorial to "one who did so much during his short life for the development of the Ramnad Mission in every department of Christian work," submitted that for a sum not very much larger than the estimated cost of the Chancel a complete Chapel might be built, and it was suggested that the choice between these two schemes might be made when the amount of the subscriptions became known.

The original idea of combining the Mission Buildings in one harmonious whole having thus been virtually disposed of by the necessities of the case, the design for the Chapel was entirely re-cast as a separate building. Instead of the first design roofed with three domes a building was planned consisting of a Chancel with a small vestry eastward of the Altar, short transepts, and a nave. A barrel vault covering the whole length internally, and supported by buttresses projecting inwards towards the nave, was to be carried to a ridge outside and tiled down to a very low eave. This admitted of deep-hooded windows to the vault and louvred windows in the arcaded walls of the nave, so that air should circulate freely

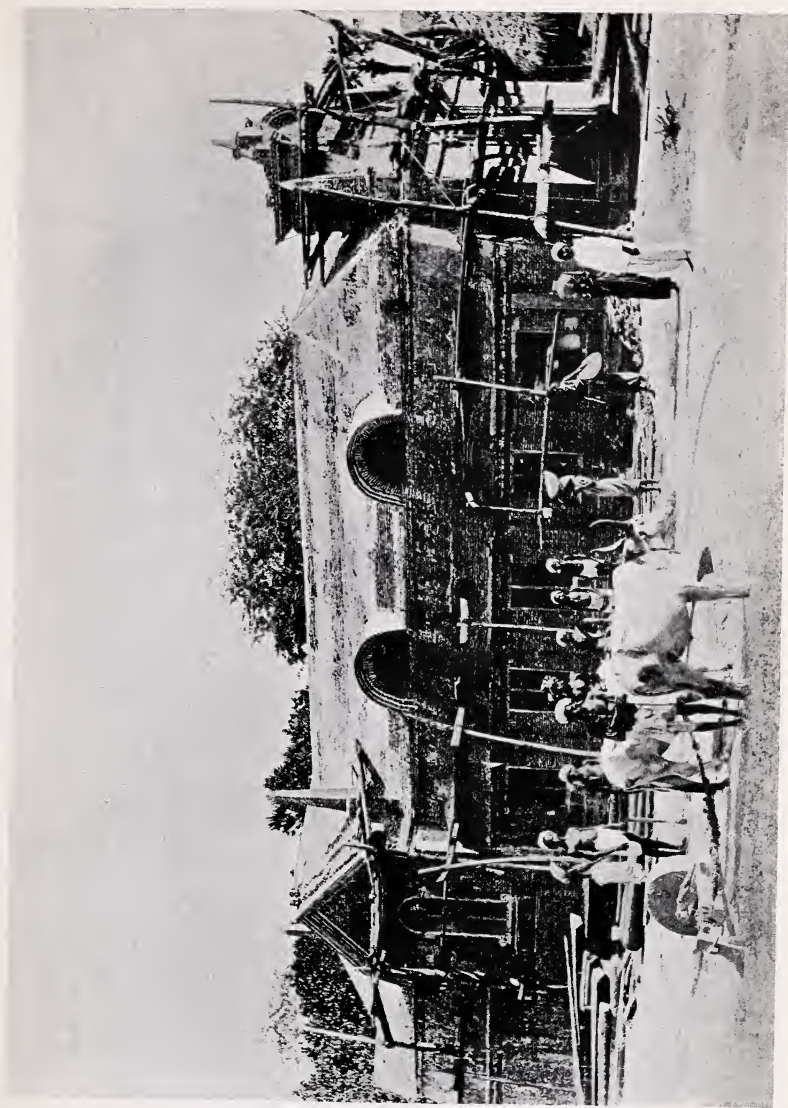
throughout and diffused light only should reach the interior. This is the plan which was eventually carried out in the local materials. The walls and vaults were built of bricks, and the whole covered with chunam. Chunam is a delicate pink cement composed of sea shells, and capable of taking a fine polish. Interesting photographs recorded the progress made: one given here shows a group of natives laying the chunam floor of the nave.

The delays and difficulties to be surmounted in order to build the proposed School-Chapel were, nevertheless, so considerable, and the necessity for permanent buildings so great, that at one time it seemed desirable to those on the spot that the form of the memorial should be changed, and that the sum of money already collected for the Chapel should be devoted to the building of Boarding Schools, towards which Mr. Limbrick had enough in hand to complete them with such an addition. The Mission Buildings were all of such a very temporary character, being chiefly composed of mud and thatch, that it was suggested that the replacing of any one of them would be a fitting Memorial.

It was impossible, for many reasons, to entertain this proposal, although fully sympathising with the need which gave rise to it, and it was a great joy to the treasurers of the fund when they were informed that Mr. Limbrick's indefatigable efforts, supplemented by a grant from the S.P.G., had resulted in the building of substantial Boarding Schools, and that the Chapel was again a prominent requirement.

Architectural work designed in England and carried out under such special conditions could not, of course, be accomplished without considerable correspondence, which, in spite of much that is purely technical, contains features of interest.

Mr. Limbrick (October 7th, 1895) alludes to the thorough repair of the High School, and states that



EXTERIOR OF CHAPEL DURING PROCESS OF BUILDING.

technical apparatus has been supplied for the teaching of higher branches of science, as demanded by the Madras University. He continues :

Next year we hope to build a refectory and kitchens for the new Boarding Schools, as also to enlarge the printing-press. As the success of the printing-press was to such a great extent the work of Mr. Heber Thomas, you will be pleased to hear that the boys have again passed an excellent examination, every one of them earning his merit grant.

No one has yet been appointed to help me here, and owing to this circumstance, and also to the fact that this part of the Diocese will, after next year, form a separate and independent Diocese, it is very necessary that I should remain here. It is therefore very doubtful whether I shall be able to return to England for another three years, unless I break down in the meantime.

I am very anxious to see the Chapel finished, for at present the building used does not tend to reverence, neither is it watertight. Indeed, it is in such a terrible state that I doubt very much whether it will last through the monsoon. As I shall therefore be here for the next three years, I shall have ample opportunity of seeing that good material is used, a precaution that is very necessary in India.

The collection of bricks and other material and getting them to the spot was in itself a work of time. It is difficult to keep wood in proper order in India, so this was dispensed with wherever bricks could be used. As to the roof, Mr. Pogson, the supervising architect in India, wrote :

June 11th, 1896.

I would suggest that if the Church be vaulted over, it is very necessary to have a tiled roof over the vaulting, for the tropical sun of 130° Fahrenheit and more, is enough to crack any vaulting. After this great heat we have a drenching rain extending over two months, which percolates the best masonry. It is quite true that India is the home of all these domed and terraced roofs, but I have never yet met one of them which did not leak owing to cracks caused by the intense heat. Tiled roofs require an airspace between tiles and ceiling to act as a non-conductor. These little details are perhaps unknown to you, not having visited this country, so my suggestions may be useful.

April 1st, 1897.

I am afraid the lath and plaster ceiling will be a difficulty; in fact, I only introduced lath and plaster myself in India some few years ago.

I have to use split bamboo as laths. I am afraid that the Ramnad coolies will not do this class of work satisfactorily, and would like to omit it; but the heat would otherwise be too intense.

The Rev. A. Westcott, Madras Diocesan Secretary, wrote:

April 14th, 1897.

We are glad to hear that all is now in readiness for the work, which we trust will always be cherished as a memorial of one who laid down his life for the people.

And yet, for lack of workmen, no actual commencement could be made. Mr. Pogson says in his letter of September 8th, 1897:

At present I have only been able to find one man who is willing to go to Ramnad and take up work there. The place is so inaccessible, being sixty miles from the nearest railway station; a distance which has to be travelled in roughest bullock-carts, and with a loaded revolver in hand all night ready for dacoits, who decamp as soon as you fire over their heads; still, they do show fight sometimes. In fact, I dread the journey.

Stone, teakwood, and tiles have to be imported, hence the price for these is most exorbitant. The Indian brickwork is a marvel of strength, from the great adhesiveness of the Indian mortar, so that you may have no fear as regards strength of arches or vaulting.

As regards plastering in India, this is the best thing that is done in the country; in fact, I may say, far exceeding anything seen throughout Italy; it is polished up to a marble surface with "Balapum" soap-stone, and becomes so hard after a year that you cannot knock a nail into it. It is of the purest cream colour, and looks beautiful. The Indian will execute any difficult enrichment in this polished plaster in as many colours as you like, but his feeling is classic, and so to crisp Gothic he gives a curviness suggestive of Swami-work.

The ordinary thing here for chancel floors is this Indian chunam plaster,¹ laid out in black and white squares and polished. This lasts well for ten years.

As to the flooring of the nave, the natives always use mats to sit on

¹ The effective use of chunam is an art that requires a certain amount of preparation, and involves some extra expense. That used at St. Paul's, Vepery, and in Madras Cathedral are said to be good examples of the marble appearance in which its beauty chiefly consists. Of the latter, Bishop Heber remarks in his *Journal*, "It is little less striking than the finest marble."



RAMNAD MEMORIAL CHAPEL IN PROCESS OF BUILDING.
(Natives Floating the Flooring.)

during service, so that the ordinary chunam plastered floor is quite good enough.

No work can be started at Ramnad until after November. The place is under a deluge during the monsoon rains. Afterwards, we may expect clear unbroken sunshine until next June.

One can imagine the dismay of the London architect when, after this long period of delay and anticipation, he received from Ramnad the following cablegram :—

Ramnad, April 5th, 1898. Four boys starting work.—POGSON.

The explanation of this very inadequate commencement was given in a letter received by the mail a month or so later :

I have just sent off my clerk to the G.P.O., Madras, to despatch the following cablegram to you :—

“ Four bays starting work ” ; by this I trust that you will understand that I can build for Rs. 8,000 the Sanctuary, transepts, and four bays of the nave, counting east to west ; that is, omitting the last bay and the bell-cot.

Although a satisfactory start had now been made, the work progressed slowly, owing to various hindrances. The roads were frequently impassable ; bricks had to be made on the spot as those obtainable locally were not sufficiently good, and during the rains no more could be got. Indeed, during the wet season the Chapel had to be temporarily roofed in.

Two years later Mr. Pogson reported :

I returned from Ramnad last week. The whole of the interior was complete before I left, and looks exceedingly well. You will be pleased to hear that the building is extraordinarily cool for an Indian building, and I think that this coolness is owing to the double vault. In the photo. you will see that the men are at work floating the flooring. The chunam plastering of the interior walls is of the finest polish, a trifle less smooth than marble, and is much admired down there.

I see there is a full-size drawing for Altar-rails ; but what am I to do for brass standards ? Please instruct me.

By the time the above letter reached England a fresh complication had arisen, the designer having volunteered

for service in South Africa with the Yeomanry, and having left his correspondence in charge of his manager. The survivors of the 13th Battalion, in which he was serving, were captured, after a sharp engagement near Lindley, on May 31st.

A telegram received on July 3rd from Lord Roberts, "—prisoner Nooitgedacht well," to some extent relieved the anxiety and uncertainty on his behalf, although unpleasant news enough—but it did not give increased facilities as to correspondence. After three months the prisoners were transferred to Barberton, and it was not till September 17th that another cablegram announced the welcome news that he was free, although his return to England was delayed by a temporary appointment as assistant to the Provost Marshal under General French.

Even the prisoners' camp had afforded some scope for architectural pursuits:

Posted at Machadadorp,

July 12th, 1900.

I have just heard that we can send a letter to-night, so long as we include no "politique," so I am scratching a line to say I am a prisoner (which you probably knew long ago through the papers), and that I am keeping myself very well amused building and thatching a house for our mess of eleven.

The Ramnad Chapel, so near completion, was not allowed to suffer during this eventful absence, every detail being carefully considered by the manager in London according to the scheme provided.

On March 28th, 1900, the Chapel was opened for Divine Service, and Mr. Limbrick gives the following account of the Dedication in a letter to Miss Thomas:

You will be pleased to hear that the Thomas Memorial Chapel was opened on the 28th (within the Octave of the Annunciation). The interior is quite finished, and, of course, is now in constant use; the exterior still requires a certain amount doing to it. The service of Dedication was very effective, and the Chapel was packed, people (especially old Boarding School children) having come for many miles to be present.

The only thing lacking is a few seats for the choir and masters that shall be in keeping with the Church.

You will perhaps wonder why the Chapel was dedicated before it was entirely complete. The reason is that I have entirely broken down in health, and have been ordered home on sick leave, and am starting from Colombo on the 26th inst. I was therefore very anxious to see the Chapel in use before I left, as it has been such a want.

I am forwarding an address to you which the people here gave me, as it contains a message of thanks to all those friends of your brother's who have been instrumental in giving us the Chapel.

The character of the building, in the words of an architect in India, "is of an original and charming design, far more suited to the country than most of our modern buildings."

The Rector of Exeter College, Oxford (the Rev. W. W. Jackson), writes :

The building seems to me admirably adapted to its purpose ; unmis- takably Christian, yet with something of an Oriental character. I trust that it will hand down the memory of your brother's devoted life and work to many generations.

Several additions were made to the balance of £8 8s. remaining over from the Building Fund, and by October, 1902, the balance in hand amounted to £21 15s. 6d., which was expended, in consultation with the Missionary, the Rev. A. D. Limbrick, on the accessories most needed. Nine pounds was devoted to the purchase of an American organ already at Ceylon, which Mr. Limbrick had tried and proved suitable, and towards which he had £9 from another fund, making up the £18 required, musical instru- ments of good quality being often obtainable on the spot cheaper than if exported direct from England, with the further advantage of being seasoned to the climate of India.

A set of white vestments in Indian nainsook, beautifully worked at the House of Mercy, Horbury, were presented by Mrs. Thomas, at the express wish of the native Assistant Priest, the Rev. D. S. Bakkianadan,

An altar frontal, mounted on green silk damask with embroidered orphreys, specially designed for the Chapel, was sent by Miss Thomas. The same design of iris, with scrolls containing the word "Sanctus," and similarly mounted, was afterwards worked as a frontal for Hemsworth Parish Church, as a link between the two places.

Drawings for the few seats required for the clergy, choir, and teachers were sent out, and the seats were made at the Madura Technical Institute.

A carpet for the Sanctuary was woven at the Madura gaol.

The Cross on the Altar was also made at Madura. Mr. Limbrick says: "It is a nice one, and jewelled, and cost about 30s. but would have cost £10 or £12 in England. Bishop Whitehead saw it whilst it was being made, and was astonished at the price."

A bell, costing, with all fittings, £12, was cast by Messrs. Gillett and Johnson, of Croydon, and sent out. It measures fifteen inches across the mouth, weighs three-quarters of a hundredweight, and bears the inscription:

IN CHRISTO SALUS + 1903.

The word "Salus" bears the following meanings:—

I.—A *greeting* (*a*, in general), a religious formula for asking protection, such as "may it do him good"; (*b*, in particular), a wish for one's welfare; a greeting by word or in writing; salutation.

II.—*Salvation*, deliverance from sin and its penalties. Salus is thus sounded forth in both senses by this bell as a token of love from England to our fellow-Christians and to those yet unable to "beat their music out"—the music of a full faith—in India.

The following account of an interview with Tinnevelly natives, taken from notes supplied by Bishop Caldwell to



RAMNAD MEMORIAL CHAPEL.

Dedicated March 28th, 1900, on the Twelfth Anniversary of the day on which Arthur Heber Thomas sailed for India.

the *Colonial Church Chronicle* in 1859, seems to bear somewhat strikingly upon our Bell Motto. After recording various conversations, he writes :

I conclude with the most interesting reply I received, which was from a thoughtful-looking young Vellaler in Hoombikullam. I had reminded him of the ancient favourite Hindu stanza, "Our only companions into Eternity will be our sin and our righteousness." "True," he replied, "of all that a man has in this life, it is only his sin and his righteousness that will accompany him into the next. Few or no men are altogether free from sin. There is a great mixture of good and evil in most people. If there were any way now, in which people could get rid of sin in this life, so that righteousness alone should accompany him into the other state, it would surely be an excellent thing. If you can tell us of any way in which this could be brought about, we shall be glad to learn it."

Before I could utter a word in reply, I was interrupted by a black, eager little man, with a book in his hand, of which he was evidently taking great care. "Here it is all explained," said he, "in this book. It is the *Keivalya Navitaa*, and was printed in Madras. It is a dialogue between a spiritual teacher and his disciple, and it shows most clearly that we are freed from sin *when we learn to believe that there is no such thing as sin.*"

The interruption gave me an opportunity of pointing out, first, the reality of sin; and secondly, that deliverance from sin should also be a reality. I then explained that God, in compassion to man, took a human body, in which He bore the sins of the world, and took them away by His voluntary death, and that they who believe *this* will be enabled to conquer sin.

From Mr. Bakkianadan :

December 12th, 1904.

The Chapel is gradually becoming well furnished. The services are bright, with choir and music, and are devotional. The Rev. Mr. Limbrick wishes and tries to make the "Thomas Memorial Chapel" a model Church, from which we who are working in the districts may copy.

GOD is working His purpose out as year succeeds to year,
God is working His purpose out, and the time is drawing near—
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God as the waters cover
the sea.

From utmost East to utmost West, where'er man's foot hath trod,
By the mouth of many messengers goes forth the voice of God;
Give ear to me ye continents, ye isles give ear to me,
That the earth may be filled with the glory of God as the waters cover
the sea.

Ainger.



INTERIOR OF MEMORIAL CHAPEL, RAMNAD.

PART IV.

- I. A SHEPHERD OF SOULS
- II. RAMNAD MISSION, 1891-1896
- III. SURSUM CORDA (HELPS ON THE WAY)
- IV. BEYOND THE VEIL
- V. A PROBLEM SOLVED
- VI. A FEAST OF TABERNACLES
- VII. PERSEVERANCE, 1902-1906

I know thou has believed in Me,
And life, through Me, is thine;
But where are all those radiant stars
That in thy crown should shine?
Thou seest yonder glorious throng
The stars on every brow,
For every soul they led to Me
They wear a jewel now.

I did not mean that thou should'st tread
The way of life alone,
But that the clear and shining Light,
Which round thy footsteps shone,
Should guide some other weary feet
To My bright home of rest;
And thus, in blessing those around,
Thou hadst thyself been blest.

The Soul-Gatherer.

I.

A SHEPHERD OF SOULS



RESIGNATION OF BISHOP CALDWELL



IN January, 1891, after more than fifty-two years' work in India and thirteen years' tenure of the Episcopate, Bishop Caldwell felt that the time had come for him to tender his resignation. No longer equal to the demands of his high office, he desired to give way to a younger man, though none could supply the many gifts which made his work and position unique. Seven months after his resignation, on 28th August, 1891, he died at Kodaikanal.

The turning point of his life came to him thus, between the ages of 16 and 19.

At length a day arrived when "thoughts above my thoughts," destined not to pass away, but to take shape and live, took possession of my mind. Various difficulties had appeared to lie in the way of my acting on my convictions, but one day, when altogether alone, and considering again what course I should take, all my difficulties seemed to have suddenly ceased. The way seemed invitingly open. If I was ever to give myself to God, a voice within me said, "Why not now?" The will was given me then and there to realise this "now," and, together with the will, the power to do. I rose up and went out into the open air virtually a new being, with a new governing idea, a new object in life, and what seemed to be new heavens and a new earth to live in. That day was not only the turning point of my religious life, but also the day on which those aims and feelings commenced to take shape which ended eventually in my going to India as a Missionary.

His journey to India occupied *four months*, so there is small wonder that he felt that the scenery *en route* was

worth graphically describing for those less likely to acquaint themselves with it.

The brilliance of the sea and sky strikes him as a peculiarity of the tropics, "a combination of softness and splendour quite unknown in the cold regions of the North, varying in tint from a deep, cool purple to a bright yellow ; the middle tint, and often the one most widely spread, being a kind of orange, tawny, or rose-pink colour I never saw before" ; this brilliancy producing, with the pure air of the ocean and tropic warmth, "beauty such as the imagination itself can picture nothing brighter or lovelier."

Immediately after being ordained deacon by Bishop Spencer, at Ootacamund, he started on horseback for Tinnevely, sold the horse at Coimbatore, and walked through the three districts of Coimbatore, Madura, and Tinnevely, to Palamcotta, arriving "fresh as a lark," thence, after a few days' rest, still on foot to Idaiyangudi, *i.e.*, "the shepherd's abode," an appropriate station for one who desired to gather wandering sheep into Christ's fold. After passing Nazareth (then under Mr. Caemerer) and Mudalur,¹ the first Christian village, where Mr. Heyne was then missionary, he arrived at Idaiyangudi, in Tinnevely, "nearly ten miles over the deepest sand I had yet met with ; the heaviest walk I had yet taken."

The work which he took up at this station set forth to the heathen the meaning of the word Idaiyangudi, "home of the shepherd," for there he gathered his converts into the fold, cared for their necessities, taught them the counsel of God, and built them up in the Christian faith.

He was very tolerant of the motives of catechumens, and said, "It is no use waiting for their motives to improve ; take them as they are, and they will learn what high and good motives are in time." And his estimate was justified

¹ Mudalur, meaning "the first village."

with regard to their characteristics, for he was able to say of them as Christians that they were "peculiarly simple-minded, teachable, and tractable." His first impression of Tinnevelly Missions—the garden of Indian Missions, as he called it—in contrast to the heathenism to be found elsewhere, was that it was "like walking about in Heaven"; Christian salutations—the voice of true praise arising everywhere, and Churches and Schools in every village. When he preached his first Tamil sermon at Nazareth, in 1841, from the text, "The night is far spent, the day is at hand," he thought it *much nearer* in accomplishment than was actually the case, though much had already been done towards the dawn.

Although somewhat of a diversion, it may be interesting to group the impressions of other Bishops with regard to these Missions. Bishop Gell, late of Madras, writes in his Charge (1864):—

The sight of Tinnevelly scatters to the winds almost all that has been written to disparage Mission work—unmistakably in Tinnevelly the Word of God preached by devoted men has not returned to Him void, but has accomplished much. There are many saved and sanctified souls there; not perfectly sanctified, but wonderfully different from the soul of an idolater; there are men spending themselves for the Gospel; there are native Pastors, tried and efficient, there are Catechists bent on winning souls for Christ; there are aged Christians waiting for their call to go and be with Christ; there are many intelligent children learning God's Word and the spirit of the Gospel; there are many congregations in which the heartiness of the people and the preaching of their Minister would put to shame many an English Church; there are external signs of something new and something better than the old heathenism in the cleanliness and order of the Christian villages, and there is an acknowledged superiority in the intelligence and civilization of the Christian population, which must influence for good the heathen around.

Bishop Cotton, of Calcutta, in giving an account of his Metropolitan tour, November, 1863, to February, 1864, speaks of visiting

. . . The Missions of Tinnevelly, the most interesting and inspiring sight in the whole country. Nearly 40,000 natives, members of our Church,

whose Christian villages, Schools, and Churches, were scattered like so many oases amidst the deserts of red sand and forests of palmyra trees. They are under a regular parochial organization, far stricter and more real than anything we see at home. I have never been present at any Church Services where there was more reverence and attention, and where the singing and responses were more devout and congregational.

I have been deeply impressed with the reality and thorough-going character of the whole business. I do not think that any one can go through the Tinnevely Missions without being the better for it; and I feel that my own faith in the Gospel has been strengthened by the journey, and by the actual sight of what Christians can do.

"I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee."

In a general view of Tinnevely Missions, taken from the *Calcutta Christian Intelligencer*, about the same time, we read—

The most obvious aspect of the external work is its sameness . . . homogeneity of material, of system, of result.

They have all but one language, their own copious and not unharmonious Tamil. They are chiefly of one social class, which accounts for the *thorough drill* in which they are kept—the daily gathering in the village Prayer-house in the early morning, the court held in the Church porch, the Bible Classes for men and women, the almsgiving on the same systematic plan as the rest of their Church life, the educational work, and the training institutions.

In 1877, Bishop Caldwell was consecrated to the Episcopate, and had charge of the S.P.G. Missions in Southern India. His great philological learning won for him the respect of Oriental students in Germany and in England, as well as in India.

In these days, when modern languages are so much to the fore, it may be well to be reminded that Bishop Caldwell considered the absence of a Latin and Greek foundation a "serious disadvantage in his early education," but the love of comparative philology, which he imbibed at Glasgow, stimulated him to make up for his disadvantages by special diligence. In his first year he stood second in the special examination in Latin and fourth in Greek.

Another advocate for the study of Greek was the Rev. A. R. Symonds, of Bishop Corrie's School, and afterwards of Sullivan's Gardens College, who wrote :—

Nothing is so valuable as an instrument of mental cultivation as the study of Greek. After an experience of forty years as an educationalist, I avow my conviction that for the exercise of the intellectual faculties, for the formation of accurate and close habits of thought, for the cultivation of method, arrangement, and analysis, there is nothing that so well answers the purpose as a thorough study of the Greek language.

In Bishop Caldwell's last letter to the members of his congregation, whom he addressed as "My dear children in the Lord," he speaks of his desire to make Idaiyangudi a model Christian village, with the result that

. . . Whether as regards order, comfort, civilisation, and progress, or as regards education and religion, your village may safely be said to stand second to none in the whole of Tinnevely, and I trust that it will continue thus to make progress till it takes its place in the Kingdom of God as a manifestation of righteousness, peace, and joy in the Holy Ghost, and till its influence for good extends, as I hope it will, over all the neighbouring region. I trust that you will all have grace given to you to show forth more and more the excellence of the true Christian character; living in peace amongst yourselves and with all around you, and doing your utmost, not in name only, but in spirit and in power, to bring in the heathen all around into the fold of Christ. Some years ago you were distinguished among all our congregations in Christian zeal and Christian effort. I fear you may now in some degree have grown cold. If it is so, I trust you will take this opportunity to stir one another up to love and good works. Please send a copy of this letter to the various congregations around, so that the whole district may know that I still love them and claim them all as my children in the Lord, and trust they will also be stirred up with you to good works.

A very interesting reminiscence of Bishop Caldwell, by the Rev. R. J. French, appeared in the *Mission Field* shortly after his death. Mr. French speaks of him as the "Master builder in South India"—a pioneer in a great enterprise, and a man of mettle.

As to his personality, "he seemed at first sight austere and reserved, but soon showed himself kindly and full of talent, warmth, and geniality. He was charming in

conversation and in his house; one knew not which to admire the more—the erudite doctor, or his faithful partner, who proved such a wonderful help to him by her knowledge of the people and of their language. When I read the other day of people at home counting up the cost of Missionaries' wives, I thought they were poor judges of this world's jewels. Dr. Caldwell's powers of work were stupendous. It was the first thought that struck you. He was a splendid teacher, for he was always learning, and was as full of matter as an egg of meat. He was always observing and dotting down information day by day. I remember his telling me that his boarding school class was a pleasure to teach, because it helped him to learn the Scriptures better himself. He was not an eloquent man. Perhaps he was too critical in thought and too choice in language to let the words flow freely; but he had a great gift of expounding Scripture—the fruit of his full knowledge of it—making its truths penetrate to the heart and conscience. He never repelled you, for he was so meek and humble withal. He had a fine memory and he cultivated it, and made it do fine work. He had a good constitution, but was not physically strong, and carried on his life-work in spite at times of poor health, never sparing himself. In times of cholera he inspired the people with a courage that they felt was hardly their own. No wonder, when his life was over, their devotion to him was shown by their bringing his body from the Pulney Hills to Idaiyangudi, some two hundred miles, and there burying him in their midst with all the marks of loyalty and love."

There was a completeness in his work because he had but one aim throughout—to make known to them, among whom his lot was cast, the unsearchable riches of Christ. His beautiful church at Idaiyangudi, his learned books, his excellent teaching, and his grand character will all live for ages as a rich heritage to the Tamil people of South India.

His grave beneath the altar of the church, which was built under his direction, and partly with his own hands, at Idaiyangudi, will for all time speak of a life of consecration to the highest service which can engage the heart of man.

II.

RAMNAD MISSION, 1891 TO 1896



If one body of men more than another in Christ's Holy Church long to participate in the blessings of the Communion of Saints, it is the Missionaries and their children in the Lord.

They require help in other ways than money, needful and acceptable though that may be.

The first and most important aid is prayer; the second naturally follows—sympathy; the last is the fruit of the others—alms.

The third must be preceded by the first and second, otherwise the gift lacks consecration.

The Missionary's work avails but little if he has to fight his way alone amid varied hopes and fears; he must have behind him a Church burning with a holy zeal for, and faith in, the work in which he is engaged; a Church which believes in the Communion of Saints, and acts up to this belief by strengthening his hands with Prayer, Sympathy, and Alms.

Rev. A. J. Godden, S.P.G. Missionary.



ON April 3rd, 1891, Mr. Relton and his sister sailed, after many tokens of goodwill, in the *Mombassa* for England, on eighteen months' furlough, and by desire of the Bishop and the M.D.C., Mr. Relton handed over the office of Secretary to the Rev. A. C. Taylor, M.A., Garrison Chaplain at Fort St. George.

Mr. John E. Langley Frost, Worsley Scholar and Theological Student from King's College, London, arrived in India on October 30th, 1871, and went to study Tamil

at Tanjore with Mr. Blake, having had the help of Dr. Pope, of Oxford, in his Tamil studies for several weeks before he left England. It was proposed that he should in a few months proceed to Ramnad, but the intention was not carried out.

Mr. Vickers, who was working in 1892 at Nazareth, was during that year transferred to the Telugu Mission. Mr. G. Billing being so far recovered as to be equal to light clerical duty in England, although unable to return to India, was presented by the Archbishop of Canterbury to the living of Sturry, in Kent. The Rev. A. D. Limbrick was ordained priest at Madras on April 1st, 1892, and was appointed manager of the Ramnad High School, in which several changes had occurred amongst the staff. The mission underwent a series of vicissitudes from fire, famine, and sickness, which are best described in the following letters:—

To Mrs. Thomas.

S.P.G. High School, Ramnad,
9th July, 1892.

MOST RESPECTED AND DEAR MOTHER,

I take this opportunity of writing to you a few lines, as I am sure you take a very great interest in this Mission, where your beloved son and my godfather worked to such a perfection, and was called by his Master to his rest. The Rev. A. D. Limbrick has already ordered Messrs. Orr and Sons, a well-known firm in Madras, for a beautiful brass tablet. Among others, the Bishop of Madras has subscribed Rs. 100 towards the Memorial Fund. I am now reading in the Local Mission High School. The M.D.C. have reduced their grant to the mission by about Rs. 2,000 a year, and the High School has been reduced by some changes in the staff. The Tinnevely Bishopric question has not yet been settled. I think the papers have been forwarded to His Grace the Archbishop.

The monsoon this year has set in much earlier than usual, and there is reason to suppose that the scarcity of drinking water in most of the famine-stricken districts will soon be over.

The people of Venkulam, who were brought over to Christianity by my godfather, are now being very severely persecuted by their heathen

landlords, and I am afraid that if the persecutions should continue a little longer, all these precious souls might be lost. I shall appear for university entrance examination this year. I study hard, and pray God that He may bless my work.

That God may give you and family all His manifold blessings is the fervent and humble prayer of your very affectionate son in Christ,
REGGEE JOHN CHRISTOPHER.

Rev. A. D. Limbrick to Rev. C. E. Thomas.

S.P.G. Mission, Ramnad,
26th July, 1892.

You will, I am sure, be grieved to hear that a most disastrous fire broke out in the Mission compound on Saturday, the 23rd inst. The fire was first seen in one of the compositor's houses. A high wind was blowing at the time, and before we had time to do anything the whole of the principal street was in flames. Owing to the timely arrival and help of the Rajah's cousin and servants, we were able to unroof the houses between the fire and the Boarding Schools. At one time it seemed impossible to save the Schools, but, owing to the help that we received, the flames did not reach them.

We have, however, lost the whole street of seventeen houses, and also the store containing the school food supplies. Altogether our losses amount to over Rs. 3,000 (about £250). The sufferers are for the most part the servants, press employés, and teachers. The losses that they have incurred are far greater. Some of them have lost everything. I am anxious, if possible, to begin the rebuilding of the houses immediately, for the wet weather will be here in about a month's time. The people are entirely without houses, and I am afraid that cholera will break out on account of their exposure to the wind.

I am sorry to say, also, that the people at Venkulam, in whom Mr. Thomas took so much interest, have lost their case in the courts, and will have to pay very heavy damages, in addition to the persecution that they will suffer. It is a time of great trouble to our people, but I feel sure that our exceptional difficulties will appeal to the sympathy of our kind friends in England. I hope to write again as soon as I can settle the people down to work again.

From the same to the same.

24th September, 1892.

I write to thank you for your very kind donation towards the relief of the sufferers in the late fire. You will, I am sure, be glad to hear that, owing to the kindness of friends in England and in India, I have

already received Rs. 1,500, and subscriptions are still coming in. The committee in Madras has also lent us Rs. 1,000, so that we have already rebuilt all the houses that were burnt down.

There has been an exceptional amount of rain in the presidency; in fact, the tanks within a mile of Ramnad are quite full. We have, however, had none. This has been most providential. If there had been rain our losses would have been doubled, and our people's troubles greatly increased.

We have had very great trouble in the village of Venkulam, owing to the opposition of the landlords there. The owners of the land have appealed to the courts as to the extent of the people's rights. The courts have decided that the people have *no* rights. Our Christians have therefore no right to the lands in the village, and are absolutely without the means of livelihood. Their cattle, ploughs, and even the roofs of their houses were taken away to be sold to pay the costs of the suit. I am glad to say, however, that I was able to borrow enough money to redeem their property. I hope next year to be able to buy some land, and form a little Christian colony for them.

To Mrs. Thomas.

Ramnad, 6th January, 1893.

We have come safely through the year 1892, but we are looking forward with great anxiety to the future. The monsoon has entirely failed again, and there is very great distress. Indeed, things are so serious that the Government is about to open certain relief works to alleviate it in some way. Our own Christians are in great straits, and especially those in the village of Venkulam. Already in many instances people have to live on the roots that they can dig up from the jungle. There is, of course, just the possibility of rain during the month, but it is very improbable. It is somewhat early yet to take alarm, but I am afraid that March and April will be months in which we shall see very great distress indeed.

You will, I am sure, be very grieved to hear that Christopher is dead.¹ He died in November from malarial fever. His death was very peaceful and happy. We did all that we could for him, but his case was hopeless from the first. His loss has been very greatly felt, for he was an ideal example of a Christian convert.

I have come in contact with many native boys, both in Tanjore and Ramnad, but I never met one who was so satisfactory. There was one very interesting, and in some ways pathetic, circumstance connected with the boy's death, and that was the presence of the boy's father, who, of course, is a heathen. I asked him if he was satisfied with what

¹ John Christopher, the boy supported at Ramnad Boarding School by Mrs. Thomas.

we had done for his son, and whether he would like to nurse him after his own way. He said, "I gave him to you when he was well, and I won't take him away now." As the boy was being prepared for his burial, the old man asked to be allowed to give one of the cloths used for burial, and also some flowers. He attended the funeral service, and wished to know whether all Christians were buried in this way. We explained to him that they were, and he seemed to be greatly affected. It may perhaps be possible some day for this man to join the ranks of the Crucified.

I am thankful to say that in other respects our children have kept wonderfully good health, in spite of the sickness about and the wretched state of our schools.

It is not surprising that the desirability of altering the form of the Thomas Memorial should have been questioned, as a Chapel would, under the pressure of these more immediate necessities, seem to be more or less of a luxury. The wishes of the majority of the subscribers were against any divergence from the original project, and, writing on February 20th, 1893, Mr. Limbrick says:—

When I last wrote I had to face the fact that our Boarding School had collapsed, and that we were practically without a School at all. I therefore felt that a Boarding School was a far greater need than the Chapel. As, however, I am now in a position to build the Schools, there is no need to change the form of the Thomas Memorial.

From Mr. Limbrick to Rev. C. E. Thomas.

Ramnad, 30th July, 1893.

The last few months have been a time of great peace for the Mission. All effects of the fire have been removed; and the Christians at Venkulam are now allowed to live in peace. I have not yet been able to buy land for them, but negotiations are being carried on with their old landlords with a view to buying certain rights on the land on which they live. There has been very great distress here on account of the long drought, but I think that this is now coming to an end. There have been several good showers of rain during the past month, and a great deal of corn has already been sown.

I hope to begin building part of the new Boarding Schools next year. At present our Boarding Schools are half-a-dozen mud huts, with thatched roofs. The walls have now cracked in every direction, and it will not be safe for the children to live in the School during the north-east monsoon. It will be many years before the entire School will be finished, but I think that I shall be able to build a little at a time, and to complete

it eventually. The total cost has now been estimated at £500, and towards this sum I shall have by the end of this year about £130; I shall therefore be able to make a start. I am still working here alone, and sometimes it is very weary work indeed. I hope that the S.P.G. will be able to send some one here to help me some day.

At present they seem to be curtailing their work in every direction. Mr. Sharrock and the other masters at the Christian college at Tuticorin have been told that the college will be closed in December, so it seems very improbable that another man will be sent to Ramnad.

III.

SURSUM CORDA (HELPS ON THE WAY)



PRAYER BY BISHOP GELL

Hanging up in my study is a beautifully illuminated copy of a prayer which was constantly used by Bishop Gell, and which many in the diocese will be glad to know of and to use in their private devotions.

“O Lord, the Hope of all the ends of the earth, at Whose first appearing wise men came from the east and from the west; Greeks desiring to see Thee; take away, we humbly beseech Thee, the veil that is spread over all nations, and show the Gentiles Thy light, and their kings the brightness of Thy rising; let them see Thee in Thy beauty and visit Thy temple, let them be satisfied with the plenteousness of Thy house and drink of Thy pleasures, that in Thee they may have the well of life and in Thy light walk in light, Who art the Bright and Morning Star; God blessed for ever.”

Last year this prayer was wonderfully answered in India. Forty thousand persons came out of the darkness into the light, and put themselves under instruction for baptism. If we can do nothing else for the masses of India, at any rate we can pray that the light of the glory of the Gospel of Jesus Christ may shine upon them, and that in Him they may find the true worth and power of the life that God has created in His own image.

Bishop Whitehead, of Madras,
in his “New Year Message,” 1906.



ON March 26th, 1902, a telegram from Coonoor announced that the saintly Frederick Gell, late Bishop of Madras, had “passed to his rest,” aged 82.

Three years before he had resigned the See of Madras, to which he was consecrated in 1861, but continued to live in India, where, to quote the words chosen by Christian natives at Madras, "the memory of such a noble, Christ-like life will live for generations to come in the Indian Church, as an incentive to holier living."

The progress of the native Church in South India under his administration was said to be simply marvellous. Three times during his episcopacy he had been called upon to act as Metropolitan during the vacancy of the See of Calcutta. The resolution passed by the S.P.G. in his memory contains these words: "He leaves behind him a holy memory, as an inheritance for the Church in India and an inspiration for the Universal Church."

He dedicated the very handsome church of the Good Shepherd of the San Thomé Mission in Madras City as his last public episcopal act.

He was succeeded by the Rev. Henry Whitehead, Principal of the S.P.G. College, known as Bishop's College, Calcutta, whose appointment is said to fulfil the desire expressed in Bishop Gell's farewell address, for "a man whom God has prepared, both by education and by spiritual graces and gifts, to be an able leader of Christian work, and faithful overseer of the Church in this Diocese."

Ramnad owes a double veneration to the name of Gell, as for some years Franklin Gell, nephew of the Bishop, acted as "governour" to the Zemindar at Madras. He was greatly interested in his pupil, and consequently in Ramnad, and had he lived his influence would doubtless have become an important factor with the young Rajah. Mr. Gell died in 1884, and a Prize Medal was founded in Madras University to his memory by the Zemindar, who also erected a monument to him in the cathedral precincts.

Bishop Morley to Miss Thomas.

Bishopstowe, Palamcottā, South India,

6th January, 1903.

Thanks for the Ramnad Chapel Report. Now that the railway runs to Ramnad, I have decided to have the Tinnevely Provincial Church Council there next month. It has been so long isolated, that I think such an event will wake the place up and encourage our workers there. There will be one or two "Quiet Days" in the chapel, and I am sure that I may ask friends in England to pray for us. I can't give the date yet, but it must be before Ash Wednesday. I hope that I shall remember to tell you the date in time.

March 25th, 1903.

After all, the Provincial Church Council did not meet at Ramnad, but here. There are difficulties on account of rains and sickness in the district.

However, I went to Ramnad, and Mrs. Morley with me, February 20th. I was several times at service in the Memorial Chapel, and preached in it on the Sunday evening. You may be sure that I thought of you all as I stood by your brother's honoured tomb. I am sure that Mrs. Thomas must have a feeling of true pride, or I will call it thankfulness, that one son gave his life for the Church and others risked theirs for their country.

Mrs. Morley's illness, which began with an attack of fever contracted at Ramnad, rendered her too delicate to cope any longer with the trying climate of India. The Bishop was therefore constrained to resign his See and request work in a healthier country, and accepted the chaplaincy of Assouan, in Egypt, in 1903. Pending the appointment of another Bishop the diocese again came under the supervision of the Bishop of Madras.

The retirement of Bishop Morley was a great disappointment to himself and Mrs. Morley, and a great loss to his people, from whom they received lasting tokens of affection, to remind them of happy days and happy work when regretting that work which could no longer be continued.

From the Rev. W. Relton.

St. John's Mission House, Oxford,
16th March, 1894.

Arthur's memory is still so very fresh in my mind, and the thought of there soon being a permanent School Chapel at Ramnad as a memorial to him is a great joy to me.

I am glad Mr. Limbrick is able to write so brightly about the mission; he has worked very energetically, and in the face of a great many difficulties. It is wonderful that he has not been disheartened at being left so long alone, but I suppose the size of the Mission keeps him so constantly employed as to prevent his thinking much about his loneliness, for it really is a very lonely post for him to occupy.

Mr. Relton proposed to return to the Madras diocese for work as a missionary in connection with the S.P.G. at the expiration of his furlough, but in 1892 he resolved to leave the S.P.G. and join the Society of St. John the Evangelist at Cowley, and after spending three years in England he was professed as a member of that Society in August, 1894, and almost immediately sailed for India, to be stationed at the Society's Mission at Poona.

From Mr. Limbrick to the Rev. C. E. Thomas.

7th March, 1894.

With regard to the Schools. They will consist of dining-room, dormitories, and studies; also a store-room and sick-room. As to material, we are using kiln-burnt bricks and chunam. Of course, sun-burnt bricks are cheaper, but not nearly so durable. I have no difficulty now in getting the kiln-burnt bricks.

18th March, 1895.

The new Boarding School is finished, and is now occupied by the boys. We had an exceedingly interesting ceremony at the opening on January 22nd. The people entered so thoroughly into the spirit of the day, that they did that which I believe has never before been done by a large Christian congregation in Southern India, and that was to arrange a great feast at which every member made a point of being present, in order by their presence to show that they had broken caste, so far as the religious aspect of caste was concerned. When I say that this was done entirely by themselves, something of the progress that this congregation has made will be seen far better than in many long letters.

One could not but feel at the time that God, although He takes away His workers, carries on His work.

This incident is further alluded to by Mr. Limbrick in the article upon "Growth at Ramnad," which he wrote for the *Mission Field*, July, 1896.

The opening day was one of great rejoicing. After a Celebration of the Holy Communion, a procession was formed from the Chapel to the new School; the clergy and choir walking in front, behind them the boys and girls, and then the members of the congregation—about three hundred in number. Two Christian lyrics were sung in procession round the School, and each room was solemnly dedicated to the Glory of Almighty God, and for the education and training of Christian children.

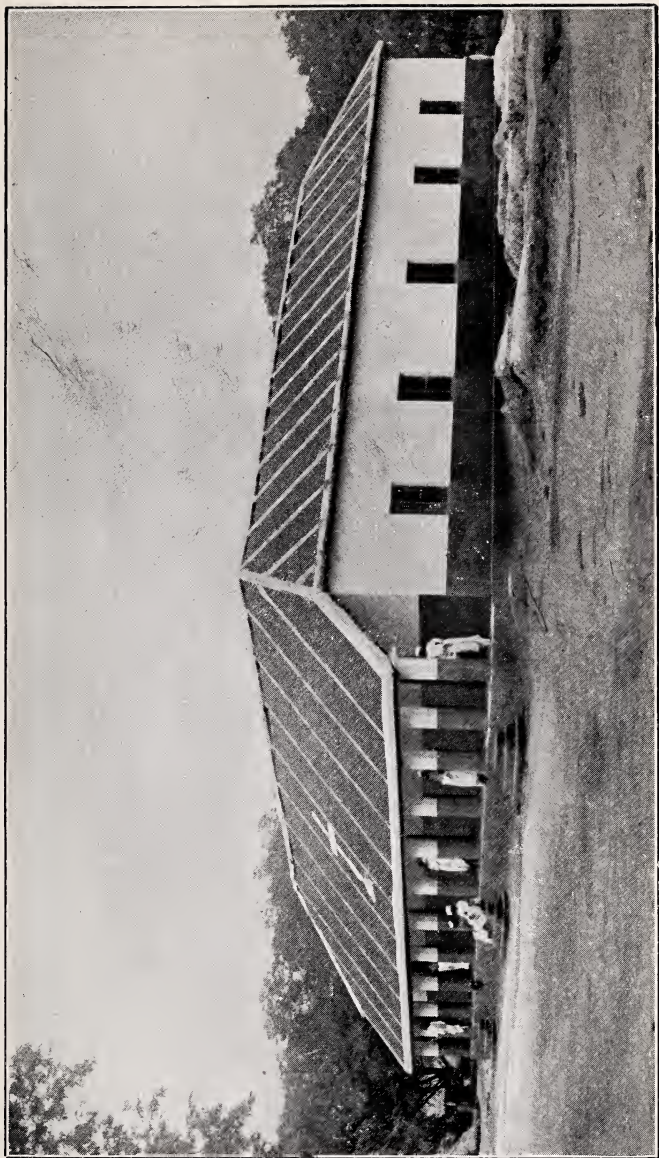
A pleasing feature of the day's proceedings was a feast at which all, or the majority of, our Christians partook, irrespective of caste distinctions. I suppose that this is one of the few instances in which Christians of all castes have sat down to a common meal. The whole arrangements, and, indeed, the idea itself, was the action of the people themselves, and I knew nothing about it until a few hours before. When it is added that the women as well as the men joined, the significance of the whole thing is greatly enhanced, for every missionary knows that the women are far more particular in their caste observances than the men.

There is no doubt that these caste observances, carried out to the extent that is so prevalent, are a serious blot on Christianity in Southern India; but when present at that common meal, one could not help but feel that if the principle of the Incarnation were conscientiously taught, the details would work themselves out, and caste, like everything else, would be affected in the long run.

Mr. Limbrick continues:

The next work that is to be taken in hand is a new Church for a Pariah congregation at a place called Madattâkulam. This was what Mr. Thomas felt to be the great want in the districts. I am glad to say that sufficient money is in hand for the purpose, and I hope that the end of the year will see the work complete. The last work that we hope to finish this year is the re-furnishing of the printing-press with type, plant, etc., and then I hope to take furlough to England, after seven years' work in India.

The health of the children during the year has been extremely good; and now that the boys have a good school, I am glad to say that the discipline has greatly improved.



By kind permission of

BOYS' BOARDING SCHOOL BUILDING, RAMNAD.

["The Mission Field."]

IV.

BEYOND THE VEIL



That shore we deem itself a shadow alone contains the resolution
into glory of all our longings, the peace of all our pain.

Elizabeth Sara Sheppard.



1897—RELTON AND GNANAOLIVU.

1899—VICKERS.

THE mail following, January 18th, 1897, brought sad news to the numerous friends of Father Relton at Ramnad and elsewhere. The Society of St. John the Evangelist were building a Church at their Mission at Poona, and Father Relton was standing in the road leading to the carpenter's shop-yard, watching the great logs of teak being brought in ready for making the roof of the campanile. About forty tons of timber had been brought from Bombay. The walls of the Church were nearly completed and the roof would soon be wanted. When the timber began actually to arrive there was great excitement, and all the workers collected to see it come in, Father Relton remaining to the last, as he could talk Marathi to the coolies. An iron bar, which had been used for moving the logs, fell on his foot, bruising and breaking it, and causing great pain. Twelve of the biggest boys and masters carried him on a litter two miles to the hospital, where the foot was set, but fever arose as a consequence of the shock and inflammation, and a cable message on February 15th, "Relton rests," marked the end of his conflict with pain and weakness.

On Wednesday, February 17th, Father Grimes, preaching to the boys at Poona on 1 John iii. 16, told of the accident and the message. He continued :

To us who knew him well it is a grief, a loss, for he was very dear to us ; and not least, I am sure, to you, the boys of our choir. You always felt at home with Father Relton, because his mind was so pure and his heart so full of sympathy with you. You can remember with what delightful freedom he used to tell you the stories of Uncle Remus and Alice in Wonderland as he presided over your breakfast on Saints' days, so that you were often more attentive to him than you were to your breakfast. And it was never a burden to him—not done from a sense of duty, but from love. When I asked him sometimes if he would get leave to preside over your breakfast, he used to wonder whether he ought to do so, because it was such a pleasure to him, and he was afraid of doing it selfishly. While he was here it was the tender, gentle, sympathetic side of his character which struck some of us most ; but these are often the people who are most ready to act with strength and courage in an emergency. . . . Some of you will remember the touching story of the Hindu Joohi, who longed to be baptized, but was terribly afraid of the persecution which he would suffer from his own people. At last, through Father Relton's influence and teaching, he came forward and became a Christian.

And you will remember, boys, about the capture of the idol temple, close to the Mission House at Poona ; how pleased you were because of the victory of Christ over Satan, and how interested in all the details of it. That, too, was due to his pluck and Christian courage. Affectionate, cheerful, tender-hearted, sympathetic, and yet brave and strong in times of danger and in devotion to duty, with a soul on fire for the conversion of India. That is what our dear friend was, and much more. So let us thank God and take courage ourselves. We have one more friend in Paradise—and one whose memory suggests to us nothing but what is good and true and noble and pure. May the words of that telegram indeed be true of him, "Relton rests." May he rest in peace with his Saviour Whom he loved.

Father Puller, preaching on Sexagesima Sunday, at Soensoy, from 2 Cor. v. 6, 7, 8, 9, said :

Dear friends, let us not run risks with ourselves, let us not be content to live in such a way as just to escape falling into deadly sin ; let us rise up to the call of Christ, and surrender ourselves to Christ, and cherish within ourselves the life of faith and love, and seek to purify ourselves

even as Christ is pure, so that, whether present or absent, we may be well-pleasing to Him, and may have a good hope that when we die we may get home to Him, and may see Him. Such is our hope concerning our dear brother. Probably none of you knew him so well as I did. Let me now speak only of those things which were visible to all who knew him.

He was a singularly affectionate person, and delighted to show his affection by doing unselfish acts of kindness, taking any amount of trouble for others whom he loved. This affectionateness of disposition was sanctified and supernaturalized in his intercourse with God. He was eminently a devout man, who loved his times of retirement for prayer and devotional intercourse with God. Everything which had to do with God, and with God's truth, interested him. He had a very special love for the Bible, and a remarkably accurate knowledge of it. Hardly a single day passed during the two and a half years that he was here without his learning by heart some verses of the Bible, storing them up in his memory for future use, either for his own spiritual nourishment, or to help him in the instruction of others. We know that during the six weeks which intervened between the accident, by which his ankle was broken, and his death, he suffered terribly from sleeplessness, and I do not doubt that his intimate knowledge of the Bible stood him in good stead during those weary days and nights.

In the *Life of Father Goreh*, the converted Brahmin, a mention is made of a month's visit which he paid to the Mission at Poona. Father Relton was then in charge, having been alone there for six months. Father Goreh was not much at Poona during Father Relton's headship, but they knew each other enough to love and appreciate each other's character.

We have next to record a martyrdom.

On April 4th, 1897, as the Rev. Joseph Gnanaolivu was returning at 8.30 p.m. from Royapettah he was hit by a brick on the forehead, or, as another account gives it, he was assaulted, and a stone from an unknown hand caused his death; for although the flesh-wound healed rapidly, and he took the Holy Week and Easter Services, an injury to the skull bone had not been detected, and he died three weeks afterwards (on April 29th), thus suffering a martyr's death. He displayed remarkable long-suffering.

He had done much to reform the congregation of

St. Paul's, Vepery, and was highly honoured and universally beloved. He was born at Nazareth in 1846, trained at Sawyerpuram, worked at Nazareth for one year (1866) under Brotherton, then at Puttiamputtur (under Kearns); from thence, in 1870, he went to Sullivan's Gardens and passed his F.A. examination. In 1872 he was appointed Master of Sawyerpuram Seminary. He was ordained deacon in 1875, and worked at Puttiamputtur, Tinnevely, till he was priested in 1878, after which he worked under the Rev. G. Billing at Ramnad, and assisted in no small degree in organizing the Mission in that Zemindary. He was again transferred to Puttiamputtur in 1886, and became the first independent Indian Clergyman, being placed in charge of that district. In 1892 he was appointed to St. Paul's, Vepery.

Although of rugged exterior, he possessed a deep spring of love which went out in all directions. His sermons were intensely practical. He handled the Scriptures "like a day-labourer in the vineyard of the Lord." He is mentioned by Father Benson in the *Cowley Evangelist* of June, 1891, as "quite a remarkable man."

Not long afterwards another worker well known and loved in Ramnad was called away.

The Rev. A. Brotherton Vickers returned to England on medical certificate May 22nd, 1898, and it was feared that in consequence of a paralytic stroke he would be unable to resume work. On April 3rd, 1899, he died in England.

Born May 26th, 1858, Arthur Brotherton Vickers was grandson of the famous Missionary, Brotherton. He was educated at St. Augustine's College, Canterbury, and arrived in India in December, 1881, where he was first stationed at Nazareth. In 1883 he was ordained by the Bishop of Madras, and priested in 1888, after his return

from furlough, by the Bishop of Lincoln. From the date of his Ordination as deacon he worked as assistant missionary at Ramnad, in the same capacity at Nazareth for two years when priested, then at Madras, and afterwards at Mutyalapad for two years. He volunteered for the Telugu district, well knowing what it foreboded for him, and died of paralysis in England.¹ Mrs. Vickers survived him only a few years.

During his ministry Mr. Vickers started a voluntary association of mission workers at Veerumbal. Six men solemnly promised to give time every week. More were desired, but this was the only village which could supply men who were in the least fit.

Amongst other items omitted from the general account, we find in his reports the mention of a boy from Kila-karai, who was baptized, with others, and went on leave to his relations, who hid him for three months! The missionaries tried in vain to get him back. He also mentions the death of the prominent apostate Jothimuttu, who was exhibited to Mr. Billing by the native priest as a specimen of a skeleton. He soon put himself under instruction, and was trained in the probationers' class at Ramnad and became a Mission Reader, but on coming back to his native village, Kedarum, was put out of employ on account of immoral acts, and became a ring-leader of backsliders. During a serious illness he repented, and having confessed he received the Holy Communion, and begged for Christian burial. But his relatives were so bitter against the Christians that they removed his body by force, and buried it with Hindu rites.

¹ See S.P.G. Report, 1899, Obituary.

V.

A PROBLEM SOLVED



New occasions teach new duties,
 Time makes ancient good uncouth;
 They must upward still and onward,
 Who would keep abreast of Truth.

J. Russell Lowell.



TINNEVELLY BISHOPRIC

AN event of great importance to the whole of the district of Ramnad and Tinnevely occurred in 1896, when a separate bishopric was formed for Tinnevely and Madura. Such a step had long been under contemplation and discussion; and at the Diocesan Council as far back as November, 1888, we are told that an interesting conversation was opened by the Bishop of Madras on the need of a Bishop to help him in Tinnevely in the place of Bishop Sargent and Bishop Caldwell. The Letters Patent made it impossible to form Tinnevely into an independent See except by Act of Parliament, and there were great difficulties in the way of obtaining one. A man was needed whom both the Societies (S.P.G. and C.M.S.) could trust, one who should live in the midst of the mission work, and who either knew, or might be hoped soon to know, Tamil.

Long before this, in 1858, we find in the *Colonial Church Chronicle*, in reference to proposals with regard to the petition to the Queen for an increase of Indian Bishoprics:—

Would it not be desirable to ask plainly, and at once, for three such bishoprics—at Lahore, at Agra, and for Tinnevely? If the prayer of such petitions be refused, would it not be better then to ask for one Bishopric, and that for Tinnevely; because God's hand seems there to point as to His own blessed work.

Subsequently, in 1873, November 26th and 27th, a conference was held at Nagpur, at which the first subject for discussion was the increase of the Indian Episcopate by the foundation of new dioceses by coadjutor, or assistant, Bishops.

These deliberations resulted, as we have seen, in the appointment of Rev. Dr. Sargent¹ and Dr. Caldwell as Assistant Bishops pending an Act of Parliament for re-arranging the dioceses and forming new ones.

In reply to an address from the M.D.C. on his resignation in 1891, Bishop Caldwell says: "I trust that it may please God to grant me the pleasure of seeing the Church in Southern India growing in numbers and spiritual strength under the guidance and fostering care of another Bishop in its midst."

The *M.D.C. Record* for July, 1891, states that the S.P.G. and the S.P.C.K. and the Colonial Bishopric Fund have each given £5,000 towards an endowment fund for a Bishop to work in Tinnevely.

The Bishop of Madras, believing that legally, under his Letters Patent, he could not promote the scheme desired by the joint societies providing the endowment, sought the advice of the English Episcopate.

Apart from the system of Bishops nominated and salaried by a particular society, which the S.P.G. strongly deprecates, experience has shown that Assistant Bishops do not meet the requirements of the Church in India, or at least of such a Mission as Tinnevely, and, as a matter of fact, Bishop Caldwell's usefulness in his dealings with his clergy was frequently hindered by troubles arising really from the anomalous position which he held.

Eventually the problem was solved, and by 1896 the long negotiations and legal preliminaries being terminated,

¹ Bishop Sargent. Born in Paris, 1815. Died at Palamcottah, 1889. Worked for thirteen years as Assistant Bishop in the Diocese of Madras in connection with the C.M.S.

the Rev. S. Morley, who had for some years acted as Bishop's Chaplain and was well acquainted with the district, was consecrated on October 28th—Feast of St. Simon and St. Jude—in St. George's Cathedral, Madras, as Bishop of Tinnevely and Madura. A large number of Tinnevely Christians resident in Madras presented him with a beautiful pastoral staff before he left for the south.

A letter from the Bishop of Madras (Dr. Gell) announced to Mr. Tucker the Consecration and deliverance of the signed and sealed commission approved by the Archbishop of Canterbury, conveying episcopal authority in the districts of Tinnevely and Madura. The cathedral was full. Eighty clergy were present, and several were from Tinnevely, which was more than 400 miles off. A special reception for the new Bishop was held at Tinnevely in November, 1896. There were three days of special Services, and 406 communicants, of whom nearly all were Clergy or Readers. The average congregations during the three days were 800.

In an article on "Episcopal Travel," written whilst Domestic Chaplain to the Bishop of Madras, Dr. Morley describes very vividly the modes of travelling in use—the bullock carts, the crossing of rivers, the traveller's bungalow, the jutka, the palanquin, boats, and house-boat—showing that he was conversant with them all. The rate of travelling by bullock cart he estimated as often little more than a mile an hour.

At the time of the transfer of the S.P.C.K. missions to the S.P.G., in 1825, Madura appears to have been connected with Tanjore. In 1830 it was re-united to Trichinopoly, and visited periodically by the Rev. D. Shreyvogel, who held Service for the English as well as for the Tamils. About 1860 the Diocesan Committee sold its property in the province (excepting that of the Ramnad Mission) to the American mission, having

previously withdrawn from the town of Madura, an action strongly deprecated by the parent society when they became aware of it. But the Christian natives of the Church of England in the town supported their own catechist, and remained in communion with the Church of England.

The progress of the Mission at Ramnad is shewn by letters received at this time.

From Mr. Limbrick.

Ramnad, October 23rd, 1897.

Everyone out here is intensely excited over the Boer war, and even the natives are immensely interested in the daily telegrams. As in Ramnad there are several rich Zemindars, the news is often telegraphed to them three days or so before we can possibly obtain the newspapers. One can therefore almost see the result of the war in the people's faces. I do not think that it is quite realized in England the effect that a reverse to our arms would have upon the people of India.

You will, I am sure, be glad to hear that Sawmimuttu¹ is growing up a steady little fellow, and gives great satisfaction to all. He is only nine years old, and in the third standard; but some of his ways are very quaint, and point to a child older than he really is. The little lad's father is dead, and his mother very poor, so that I hope his future will be a successful one. He is also a Maraver by caste; and as we are particularly anxious to bring this caste forward a little, I am all the more anxious for Sawmimuttu's welfare.

You will, I am sure, be interested in the following, connected with Christopher, whom Mrs. Thomas so kindly supported:

Christopher was one of the most satisfactory boys that we ever had in the school. He founded a Bible class, or guild, for the regular reading of the Holy Scriptures. After his death this guild ceased. Some time afterwards, however, it struck some of the boys that they would like to introduce it again. They have done so; and so successful is it that practically all the boys and girls are members of it. They appoint their own teachers, they have their own examinations, and they themselves provide the prizes. Bishop Morley was here in September, and gave away the prizes to the guild; and he said that it was one of the most pleasing experiences that he had had since he was made Bishop. I mention this as an example of the influence of our boarding schools.

¹ R. Sawmimuttu. A boy of nine years of age adopted by the Hemsworth Missionary Association.

Christopher, although dead, yet speaks to his former students; and, through the Bible class which he founded, is influencing the lives of many of the boys who never saw him in the flesh.

In 1898 we read in the S.P.G. report:—

The missions in the South of India, both old and new, are profiting by the activity of Bishop Morley. In full vigour—bodily, mental, and spiritual—his lordship is giving himself up to the work of an evangelist, to the great comfort of all those who labour under him. In February he held a ten days' mission in the Puttiamputtur district. He had visited Ramnad twice in three years. Floods caused the postponement of one visit in 1899, when intense heat added to the difficulties of travelling. In some places there was not a tree to relieve the scorching temperature in the tent, whilst around lay dried-up swamp, glittering with salt, and in the distance the refreshing looking landscape was painted by the false mirage.

From Mr. Limbrick.

June 2nd, 1899.

Ramnad is now on the verge of becoming an important place, for a railway from Madura to Pamban is in course of construction, and there will then be direct communication between Pamban and all parts of India, Ceylon, Australia, and Europe. Ultimately the narrow piece of water between Ramesvaram and Manaar, in Ceylon, known as Adam's Bridge, will also form the basis of a railway viaduct, so that Ceylon and India will be connected.

I see, too, that the loan on the Ramnad Zemindary has been floated on the London market; and now that the estate will come into the hands of Englishmen, I have every hope that there is a time of progress and advancement in front of us.

The Chapel has not advanced, owing to the large amount of rain we have had. It will perhaps be possible to have it opened and dedicated on All Souls' Day, the ninth anniversary of Mr. Thomas' death.

As to the fittings, I should like to have seats for the choir, as also for the clergy, teachers, and visitors. The children, however, will sit on the floor, as also the women, in accordance with Indian custom. In time I hope, too, that it will be possible to have lamps and an American Organ.

From Mr. Limbrick.

Ramnad, December 5th, 1899.

I write to wish you a very happy Christmas and New Year. We were in hopes that we should be able to celebrate our Christmas Festival in the Chapel, but I am afraid that is out of the question. The brick-work will, probably, be finished before Christmas, but the plastering

and flooring will take a long time, so that I do not think it will be open for use much before Easter.

India to an Englishman often looks upside down, for everything is so different. People in England are, I suppose, making arrangements for their merry Christmas, including their roast beef. In India, at least in places like Ramnad, beef is impossible, for the Hindu would never think of killing the sacred cow, and the Mohammedans are not sufficiently strong to dare to hurt the Hindu's religious scruples. The result is that I have not seen beef for eleven years, excepting those times when I have been on the hills, or in Madras itself. English vegetables are almost unknown in Ramnad, with the exception of the universal English potato, which is a great favourite with the Brahmin, and so obtainable. It is grown on the hills, and sent down to the plains. On the other hand a chicken can be purchased for twopence halfpenny, and smokers will be glad to hear that a good cigar costs about one halfpenny. At the present moment we have the telegraph office, with the receiving office, in the back verandah of the Railway Engineer's bungalow, so that Ramnad has its advantages as well as its disadvantages, for we can get the latest war telegrams.

Mr. Limbrick did not return to England in 1895, finding it quite impossible to do so, but remained in charge at Ramnad till April, 1900, when he was invalided to England, but resumed his devoted labours after a short rest.

The village of Madattâkulam where the Church, alluded to in the above letter, was required, is described by Mr. Vickers as lying in the midst of a low jungle, a most dreary place, with a jungle on three sides and a salt swamp on the fourth. The upholding and spread of Christianity in this place was largely due to the influence of the Head Man or Samban, who travelled to Madras to see his old Missionary, Mr. Billing, and took the opportunity to try and collect money for a decent Church in his village, for which he and his people were prepared to pay what was for them a considerable sum, and therefore deserved all encouragement.

Mr. Limbrick was congratulated in 1895 by the Diocesan Committee as Manager of the High School at Ramnad on the excellent report obtained, and the Committee expressed their appreciation of the valuable

services of Rev. A. Gnanakan, the Headmaster. The results at the public examination were very satisfactory. Out of fifteen candidates presented for the lower secondary examination fourteen passed, and in the matriculation examination three passed out of nine. In 1896, the Rev. D. Gnanapragasum, of Ramnad, was permitted by the M.D.C. to retire on a small pension.

Thanks were expressed to the Rajah of Ramnad for generously granting £200 a month,¹ in scholarships tenable at the S.P.G. High School. The quarterly report for 1895 was printed at Ramnad instead of at Vepery.

In the Nazareth district, in Ramnad, and in the Telugu districts, the people at this time desired to be instructed in the Christian faith in such large numbers that in some cases our missionaries were obliged to refuse even to take their names, and from the lack of funds wherewith to pay Readers, could not receive them, even as catechumens. It was at one time proposed to close the Ramnad High School for financial reasons, but fortunately this was not necessary, although changes in the staff had to be made in order to reduce expenses. Many boys were compelled to leave, owing to the decrease in the income of the school.

A Mohammedan claimed the land on which the Kila-karai Church was built. After much trouble and expense the case was decided in favour of the Mission, and the Church was saved. At Venkulam, where a Church had been built and opened from the proceeds of the trophies brought to Mr. Thomas, the non-Christians pulled it down and carried away the materials, and destroyed them. The new converts, however, remained firm, and carried on their Services in the open.

¹ This grant, which had been formerly given by a Rajah of Ramnad, had been discontinued for five years, since 1891, and was now renewed. The number of scholars increased in consequence, and was in 1895-6 about two hundred and twenty.

The rights of the village of Venkulam, which the people and their forefathers had enjoyed for generations, were vested in the hands of a certain Brahmin, but were bought by Kalarai Swamy Theoar (father-in-law of the Rajah in possession in 1892). He no sooner bought them than he applied to the Courts as to whether he had the power to deprive the people of the right of ploughing the land, and to drive them off his property. It was decided that he *had*. The people had nothing wherewith to pay the costs of the suit, Rs. 600, and if the mission had not been able to help them, they would have had all their belongings seized and sold. In 1899 Mr. Limbrick, who has already referred to the suit in his letters, reported: "At last, after about seven years' patient work, we have, through the kindness of friends in England and elsewhere, been able to purchase lands for them to the extent of nearly two thousand rupees, and in so doing have not had occasion to trouble the Society at all. As the lands are now the property of the Society, and the documents are safely secured in Madras, the people are not likely to be troubled again, as they have been in the past."

In 1894, after three years' instruction, sixty-five of the people of Venkulam were baptized openly in the big tank that stands near the village.

From Mr. Limbrick, after a time of illness.

England, 27th August, 1900.

I am thankful to say that I am now very much better, and hope to return to India quite well and strong.

The mail brings me most distressing news from Ramnad. The prices of grain, partly on account of so much being taken from South to North India because of the great famine there, and partly owing to the failure of the monsoon last year, have gone up so terribly that not only are our people suffering very greatly, but there is danger of our having to close our schools, and so subject the children to great privations in their homes. The time of greatest distress will be from November to January, for not only will the prices then be much higher, but the

stock of grain which the people have will be used up for seed to a great extent. I am therefore most anxious to take out some assistance with me, as being on the spot I shall be in a position to use all that I may receive to the best advantage.

Mrs. Limbrick to Miss Thomas.

England, 31st August, 1900.

Knowing how interested you are in the Ramnad Mission, I venture to send you the enclosed piece of lace for your very kind acceptance, as it is the first piece that has been made by the women and girls in our Lace School.

My husband has often told me that Mr. Thomas had expressed a desire to see a Lace School at Ramnad. Until this year, however, we were not able to see our way to opening one; but we have accomplished it at last. The School was opened in February, and it has as its object the employment of Christian widows and young women; in order that the former may be independent of charity from mission funds, and that the latter may be able to earn a little as a marriage dowry. The School is naturally very small at present, and the scholars far from adepts at their work; but on our return to India I hope to be able to develop this work, and make it of use to the Mission.

This was the year of the great famine in India (1900). Mr. Limbrick writes:—

Ramnad, December 6th, 1900.

The distress here is, and has been, very great. Rice is selling at four-and-a-half measures for one rupee. Considering, therefore, that our people on an average earn about six or eight rupees a month, and that a family will eat a measure of rice a day *at least*, the distress can be imagined; for they cannot with their salaries buy sufficient rice, to say nothing of house rent, vegetables for their curry, and so forth. We are, therefore, very grateful that we are able to help our people, through the kindness of our friends in England. I think on the whole that there will be a fairly good harvest; but as it cannot be gathered in till February, there must be great distress till then.

The chapel, as you know, is now complete, and looks very beautiful. If Mr. Thomas, when he has time, would design some seats for it, we should be very grateful.



LACE SCHOOL, RAMNAD.

VI.

A FEAST OF TABERNACLES



Oh look ! oh look ! how grows the Tree of Life,
By storms established more, not overthrown ;
May the *whole* world beneath its shadow rest,
Half has its shelter there already won.

Archbishop Trench, from Rückert.



S.P.G. BI-CENTENARY AND LETTERS, 1900-1901

AMONG the Bi-centenary meetings which were held throughout the world there was probably hardly one which could compare in point of interest, enthusiasm, picturesque beauty, and numbers with that held at Sawyerpuram for the entire Diocese of Tinnevely and Madura. The commemoration has been aptly likened to a "Feast of Tabernacles." Long rows of sheds or booths were erected for the accommodation of visitors, some of whom had started on the previous Friday, a journey of three days and three nights : many had bivouacked on Sunday night on the way. From Nazareth, ten miles distant, over four hundred came, fording the river, and trudging barefoot through the sand. Altogether nearly five thousand Christians assembled for the festival, including over twenty native and eight English clergy. A visitor, in giving his impressions, says—

Great gatherings are always effective, but there was something unique about this. In other parts of India we see fine work going on, and sometimes good native congregations ; at home we see Churches full, but filled with an undue proportion of women. Here was a congregation never less than two or three thousand, with a perfect proportion of age and sex, men predominating, but not unduly ; there being old grey-headed men, young men, young mothers with their children, old women, girls and boys. Here, as in few other places, we see "young men and maidens, old men and children, praise the name of the Lord."

Every morning there was not far from five hundred communicants,¹ whose reverence and stillness during the whole long Service would have taught a lesson to many at home. Two things contributed to the general quiet and solemnity of the Services. The native capacity for sitting on the ground enabled a far greater number to find a place inside the Church than would otherwise have been possible (for there were no seats at all outside the Chancel); and again, the absence of shoes and stockings, with all their attendant clatter, made a silence unknown to us at home. It was a gathering which surely sent us all away with gladdened, thankful hearts. It is something in this land of false belief and alien practices, to see the Church—and so high a standard of Church life—in full possession. It is something to see, as the most casual observer cannot fail to see, the new look in the very faces of those who have turned from the worship of devils to pray to a Father in Heaven.

The Bishop and Mrs. Morley were present at the festival, and they and all the workers laid themselves out to do everything possible to make it a success. One of the most interesting events was a service for the children, about five hundred of whom formed in procession, singing a special hymn composed for the occasion, their many coloured dresses producing a striking effect.

The Service consisted of a special form of catechising after the method of St. Sulpice. The exercises, after being commented upon by the catechist, were given back to the children; and a catechising on the Church as a Missionary Society begun, which included a dialogue on the Church and her missionary work, consisting of questions and answers which were carried on between some twenty boys.²

¹ This is a fact, as the statistics of these Missions shew that to be a *Christian* implies being a *Communicant*. It is taken as the natural consequence of Baptism, and is prepared for accordingly, and is by no means the exception as with us. This description occurs more than once in reports and papers authorized by the S.P.G. It was given to the compiler of these records in printed form by Bishop Morley.

² Some of the particulars regarding the festival have been supplied by Mr. A. H. Thomas, a native of Sawyerpuram, who was at the time a master in the lower secondary school in that village. His father, the Reverend S. Abraham, who worked at Ramnad with Mr. Billing and with Mr. A. Heber Thomas, probably named him after the latter.

LETTERS, 1901-1905

From Mr. Limbrick.

S.P.G. Mission, Ramnad,
May 8th, 1901.

Although I have given the above as my address, yet I am in reality on a holiday tour in Ceylon. We are staying at a place called Haputate, and are only three miles from a large Boer prisoners' camp, which is a most interesting sight. It naturally covers an enormous area, as there are over four thousand prisoners, besides a regiment of English soldiers. It is in one of the healthiest spots in Ceylon, and the men are well cared for. One thing that strikes one about them is their wonderful build. Our soldiers look quite small beside them. General Olivera—the general who was captured when attempting to save Cronjé—stands about six feet high, and is a splendidly built man. Yet he is only an example of the majority of the rest; another striking thing is the number of old men amongst them. It was only to-day that a Boer prisoner, aged seventy-one, was sent back to Africa! To see men of sixty or sixty-five years of age is quite a common sight. As I said before, they are well cared for; but what troubles them most is that in many cases they know nothing about their homes and families. Add to this the fact that they do not know how long they will be kept prisoners, and we can imagine that they are tasting something of what war really means.

From Mr. Limbrick.

Haputate, en route to Ramnad,
8th May, 1901.

We hope to leave here in about ten days time and go back to Ramnad. I am sorry to say that there is every probability of there being another bad year in store for us. The rains have been very seasonable, but we have been troubled with locusts and other insects. The result is that we have suffered as much as if we had had another drought. I am very glad to say that Sawmimuttu is doing well, and making good progress with his studies.

The Chapel we find of very great service. Of course, there are no fittings in it excepting those connected with the Altar, but we hope in time to have everything complete.

The authorities are pushing on with the Pamban-Madura Railway, so that in a few months' time we hope that Ramnad will be in direct communication with Madras.

11th June, 1901.

The work here is going on very much as usual. We hope to keep our Bi-centenary Festival on the seventeenth and two following days. We are now busy erecting sheds, made of palmyra leaves, for the many

people whom we expect to be present for the festival. Our compound, therefore, is full of booths, and it reminds us very much of the old Jewish Feast of Tabernacles. Many of our people, as well as the Clergy and Catechists and their families, are expected in from the neighbouring villages. Some of them will have to walk from thirty to thirty-five miles. We shall, therefore, have to make provision not merely for their accommodation, but for their food also, so you can imagine that a certain amount of forethought will be necessary.

I am enclosing a Tamil letter from Sawmimuttu, with a true translation, as I thought perhaps you would be interested to hear from him.

We have just returned from a short holiday in Ceylon. We arrived in Colombo a day before the Duke and Duchess of Cornwall arrived, so that we saw all the gaiety. We spent most of our time at Haputate, about three miles from the Boer camp. We therefore saw a great deal of the Boers, and had many a conversation with them on the war.

We had exceedingly good rains this year, and for some time everything pointed to a good harvest; but, unfortunately, we had a plague of locusts, which did almost as much damage as the rain did good. Prices are therefore still very high, and there is consequently a considerable amount of suffering. I am thankful to say that the children in our Boarding Schools are keeping good health; but, owing to the reductions that the S.P.G. has been forced to make, our pecuniary difficulties are considerable.

Whilst in England in July, 1901, Bishop Morley visited Hemsworth, and preached morning and evening in the Parish Church. The link thus formed was of great interest and encouragement to many both in England and in India. Writing afterwards to Mrs. Thomas, the Bishop said:

The people at Ramnad will be greatly interested to know that I have seen you and your family, for the memory of your son is still honoured and loved by them.

From Mr. Limbrick.

17th September, 1901.

We have had a severe attack of cholera of a very virulent type. There have been a large number of deaths in the town; and in our boarding schools and compounds we have had eight seizures, of which two proved fatal—both boys in the boarding schools. The great thing that we dread in these epidemics is the element of fear in the native. They get so terror-stricken that they lose all presence of mind, and it is almost impossible to get them to render any assistance at all. Of course, cholera

kills very quickly, and in some cases it is a very painful disease, on account of the severe cramps that set in. One can therefore, to some extent, sympathise with the people in their fears.

I am very glad indeed that Bishop Morley was able to visit you. He is greatly interested in Ramnad. We are, however, so cut off from intercourse with the outer world, that he is not able to visit us as frequently as he would like. I hope that the railway will be completed by the middle of next year, and then we shall trust to see him more often.

Thank you very much for the letter for Sawmimuttu. He shall answer it as soon as he returns. Most of the children are away at present, owing to cholera.

I have not yet received the designs for choir seats from Mr. Thomas. When they come I have no doubt that it will be possible to have them made at the Government Technical Institute, Madura. We are again in September, and are wondering what sort of harvest we shall have. The people, of course, depend entirely upon their crops, with the result that a good rainy season makes all the difference between a time of comparative prosperity and one of famine and absolute want.

I hope that the new secretary of the S.P.G. will be able to persuade more men to come out to India. There are only three men in this Diocese, and if anything happens I do not know who will carry on the work. It takes quite three years, without any responsibility, to learn the language and understand native customs, and so forth.

Tamil letter. A literal translation.

Ramnad, June 11th, 1901.

Dear Mother in Christ,

By the Grace of God my schoolfellows and myself are well. We hope in the same way that God has given health to you, my benefactress. It was the Will of God that Mr. Thomas, who was as it were my father, should die in Ramnad. God is the only comforter and consoler in trouble.

I have got an only sister; she was brought up by the missionary here and his wife, and was given in marriage to a teacher last year. My widowed mother, who is an orphan, is under the protection of the Missionary. Although I have lost my father, yet you have been raised to be my guardian next to God.

On the seventeenth of this month we are going to commemorate the Bi-centenary of the S.P.G. The Missionary and his wife are well. I send my humble salaams, and remain your obedient child,

R. SAWMIMUTTU.

P.S.—I am learning my lessons as well as I can, and enjoy the services in the new Church.

From Mr. Limbrick in reply to some enquiries.

Ramnad, 8th October, 1901.

Our numbers at present are 3,784 baptized Christians and 1,018 Catechumens. I am deeply grateful to you for taking so much interest in the mission.

As for our needs, they are as follows:—

1. Supporters for the children in our Boarding Schools. With ever decreasing grants from the S.P.G., it is impossible to keep up these Schools without outside assistance. Yet as this is a new Mission, you can readily understand that these Schools are the backbone of our work.

2. To those who are unwilling or unable to support a child, a donation towards building a Church in a village called Madattâkulam, where the people, though of poor and lowly origin, have shown themselves worthy of help, will be greatly appreciated.

3. Church papers and periodicals, old or new, for distribution among our clergy and more educated agents. This may seem a strange need, but, cut off as our clergy are from all or much social intercourse with their equals, such papers would not only interest them, but help them too.

With regard to the Chapel, an organ is a great necessity. Owing to the heat and the ravages of insects, organs for India have to be specially made. One suitable for the Chapel would cost, I am afraid, Rs. 250, *i.e.*, £16—£17. A bell, too, will be of great use to us, if a kind friend would give us one. For the rest, I think the people should do their own part, as it is possible to pauperise natives more easily, if possible, than some people in our own country.

I am thankful to say that we have had very good rain of late, and, judging from the present outlook, the harvest prospects are good.

The Rev. D. S. Bakkianadan to Mrs. Thomas.

Kilakarai, Madura District,
9th December, 1901.

Most respected and kind Madam,

Your namesake is steadily improving. Her birth reminds me always of my superior, the Rev. A. Heber Thomas, to whom I owe portion of my nature, if worth anything.

In all probability from April next I may be appointed as an assistant to the Missionary in charge, and then I will be one serving in the Thomas Memorial Chapel daily, and so showing my gratitude to him, and all connected with him, by my prayers both in the weekly Celebration, and the Litany, etc.

From Mr. Limbrick.

Ramnad, 19th December, 1901.

I enclose three views of the Chapel. Those of the interior are not a success, but the exterior is a little bit better. We have had rather a bad time of it during the last month or so from a virulent attack of cholera in the compound, including my "writer," who for ten years had been my right-hand man. All those who died had been connected with Mr. Billing and your brother. One felt therefore that one knew them better than some of the others, and felt their deaths more. Cholera, too, is so sudden! One poor fellow, of whom I was very fond, came to me one morning and asked for medicine. I had only to look at the poor fellow's face and feel his pulse to know that he would be in his grave either that night or next morning. My own writer was in the Mission office in the morning, and was attacked in the evening. He, however, was ill for two days.

Cholera has been specially bad amongst the pilgrims going to Ramesvaram; but so anxious were they to get to their journey's end that they would not wait to take medicine, but pushed on as fast as possible. If they died they were either buried or thrown down by the road side. If they had any breath in them when they got to the seaside, they would give all that they possessed to the boatman so that they could die in Ramesvaram, near their God Rama.

Such is the East! Death, when it comes, does not give much time for repentance.

We expect Bishop Morley out soon after the middle of January. I have not heard directly from him for a long time; I believe, however, that he has been in Canada.

I hope early in January to be able to give you a report of Sawmimuttu. At present I will only say that, although some of the boys got somewhat out of hand during my absence in England, Sawmimuttu set a very good example then; and since I have been back, his behaviour has been equally good.

P.S.—The building that you see in the distance in the photo. of the exterior of the Chapel, is the Girls' Boarding School.

13th September, 1902.

You will be pleased to hear that R. Sawmimuttu continues to be a steady hard-working boy. He is also doing well in his class. He is now in the first form, and at the last half-yearly examination stood at the head of his class, so far as the Christian boys are concerned. In about two years time (D.V.) he will appear for his first public examination—the lower secondary; an examination similar to the Oxford and Cambridge locals in England, except that all the questions have to be answered in English. What would English boys and girls of fifteen think of answering their exam. questions in French or German!

I am thankful to say that we had an exceedingly good harvest this year, and so the Boarding School has not been the burden that it sometimes is. As a result, the large dining-room that Mr. Thomas was so anxious to see finished is now nearly complete, and will be quite so within a week, I hope. This, with the Chapel and Boarding School, completes the scheme that he desired to see carried out. He never saw it himself, but it is a matter for which I am most grateful, that, knowing his wishes and the wisdom of them, I have been allowed to see them carried out.

You will be interested to hear that the scholars in our Lace School sent a pocket handkerchief border to the Queen Empress through the W.M.A. Secretary. The secretary prepared a little account of our girls' school, and this, with the lace border, was, I believe, presented to the Queen by Mrs. Temple.

We have been celebrating in the various villages a series of harvest festivals. The total proceeds amounted to about 170 rupees. The gifts included everything one can think of, from a cow and a calf to a packet of needles, a black lead pencil, and a hedgehog.

September 30th, 1902.

The railway was opened on August 8th, and I have travelled by train to Madura and back. It is very strange, after all these years of loneliness, to see trains passing to and fro through the middle of our compound. Pamban is to be a great centre. A canal through the island and docks are to be constructed; besides which, Pamban is to be connected to the mainland by means of a bridge.

November 24th, 1902.

A very beautiful thing happened in Church yesterday, which reminded one of the early Church. At the offertory a poor heathen woman came and said that she wished to fulfil a vow which she had made to Christ. It seems that her child had been ill, and had recovered. When I counted the money at the Offertory I found that her gift amounted to fifteen rupees, or £1 in our money. Not much to us, perhaps, but to her it represented at least £10. The question arises, Why did she make her vow to Christ rather than to Manachi? She knows nothing of Christianity so far as I can make out. I suppose this is one of those cases that we are not allowed to know anything about. It is God's work.

From Mr. Limbrick.

November 24th, 1902.

I hope before this letter reaches you that the organ will have arrived. As this is our rainy season I have not been anxious to get the instrument, as I dread lest it should get spoilt. We have had thirty-two inches of rain since October 1st.

We are all busy making preparations for the Coronation ceremonies to be held on January 1st. In Ramnad we are going to feed all the poor, and give to each person a cloth, or, as we should say in England, a suit of clothes. To give the poor people a good meal will cost two-pence, and the cloth, which will last them a year, will cost sixpence! Yet people talk about the poverty of India. Poverty as it is known in the colder parts of Europe is unknown here, except, of course, in famines. The people in every town, especially in Southern India, seem to have responded magnificently to the request to rejoice at the King's Coronation.

From Mr. Limbrick.

I received a letter from Bishop Morley yesterday. He is now in Egypt. Bishop Whitehead with his bride is about to visit Tinnevely, but he is not coming here. R. Sawmimuttu is well, and is now busy preparing for his annual examination. Next year he hopes to appear for his first public examination.

25th February, 1905.

I am very pleased to be able to tell you that R. Sawmimuttu has passed his lower secondary examination. He is now studying for the matriculation examination. His course will last about three or four years, but I feel confident that he will pass if he remains steady. He is a very intelligent lad, but, like lots of sharp boys all the world over, is apt to rely too much upon cleverness rather than upon hard work; however, in the higher classes he will, in all probability, find his level. He is in the choir, and is a very useful member. His conduct is good, and I hope that in time he will be useful for missionary work.

Let me thank you very much indeed for the copies of *The Treasury*. We enjoyed them, and they are equally enjoyed by some of the more educated amongst our schoolmasters.

The work of laying down tiles for the Sanctuary is now complete, and it is greatly improved by them. I think that you would have enjoyed our Christmas Services here. The choir boys sung very well, and as there were a considerable number of Europeans here for Christmas, we were able to have a Choral Celebration of the Holy Communion in English, and also English Evensong, with carols, in addition to all our Tamil Services.

I was present at Madras for the Consecration of Bishop Williams. The Service was very impressive. The Bishop took charge of his new work last week. He has many difficulties in front of him, and we can only hope that he will be assisted in carrying out his work. One great difficulty that we all have to face is the present distress. The rains have again failed, and we are face to face with great scarcity. Indeed, I think that I can truthfully say that this is the worst year that I can remember since I have been in this country. Although it is now harvest

time, when grain is generally so cheap, we are paying nearly twice as much for rice as last year. You can imagine what this means with schools containing one hundred and fifty children. The distress amongst our Christians also is bound to be very considerable, so that not only will they not be able to do much to help the Church, but they will be in need of help themselves. We look forward to the end of the year with great anxiety, and only hope that we may be able to pull through without diminishing our work.

From the Rev. D. S. Bakkianadan to Mrs. Thomas.

Kilakarai, 26th March, 1905.

Most respected and kind Madam,

I came to Kilakarai on the 17th February, 1905. On the 8th instant, Ash Wednesday, a great fire broke out. In it the eight families of Christians lost their houses by fire, and the beautiful little Prayer-house was also reduced to charcoal and ashes. The eight families of Christians were living in a hamlet attached to Kilakarai Town Union. There were about fifty houses. The Hindus' houses also were reduced to charcoal and ashes. The Mahommedans and the Hindus also are sharing the same fate. I think the houses were set on fire for the purpose of robbery, as most of the male members have gone to Ceylon for the pearl fishing.

The famine is pinching—no water to be had. This will be a trying year with us.

The report of the Consecration of the Venerable Dr. Williams as Bishop in Tinnevely and Madura I herewith send.

All my children are away from us reading in schools in several places—in three different places. I hope to see them all with us in the month of May.

Hoping Madam and all are in sound health.

With due respects to Madam and all in the family,

I am, most respected and kind Madam,

Your most obedient servant in the Church of Christ,

D. S. BAKKIANADAN.

The Venerable Archdeacon Arthur Acheson Williams, D.D., who had been Chaplain for as many as twenty-four years in the Diocese of Madras under Bishop Whitehead and his predecessor, Bishop Gell, was consecrated at Madras Cathedral to be Bishop in Tinnevely and Madura on February 2nd, 1905, at 8 a.m., by the Metropolitan of India, assisted by the Bishops of Madras, Bombay, and Nagpur.

The sermon was preached by the Bishop of Madras, from Ephesians iv. 11-13, on the importance of the corporate life of the Christian Church as emphasized in the New Testament:—

- (1) In revealing the basis of true social principles.
- (2) As a great missionary power for the spread of truth; and
- (3) As an instrument for the development of the Christian character.

In India this idea has not so much to be *created* as to be made perfect, and brought into harmony with the Spirit of Christ.

The Bishop said:—

I shall not readily forget the impressions I received of this corporate life of the Christian Church during my first visit to Tinnevely. I found there villages of Christians united in one body, with one common life centred round the Church. The Schools, the hospital, the trades, and the whole social life of the village were influenced by the common membership of the Christian body, in a way which now finds few parallels in Christian England. The ideal of a common social life, which aims at being distinctly Christian, exists, and is a reality.

On the day of consecration, and again on Saturday, February 4th, the Bishop of Madras and Mrs. Whitehead were at home to the clergy and laity of the Diocese in order to give opportunities for meeting the Metropolitan, the newly consecrated Bishop, and the Bishops of Bombay and Nagpur.

Amongst numerous addresses of welcome was one from the clergy and laity of Tinnevely and Ramnad, in replying to which Bishop Williams referred to "heroes of Christian faith, names too numerous to mention, men who have spent their best days for the good of the Church, whose names will be an inspiration to me to do the best as far as in me lies for the promotion of that Church for which they laboured so long and so gloriously."

The 19th day of September was a red-letter day for Ramnad, as on that day Bishop and Mrs. Williams paid

their first visit to the Mission. The Bishop was, of course, "garlanded" on arrival, and afterwards presented with an address of welcome. The next day the Christian women and school girls met in the Girls' School to give a special welcome to Mrs. Williams, who then gave away the prizes to the girls in the school, as well as to the Lace School girls and to the members of Mrs. Limbrick's Bible Class. The Bishop distributed those at the High School on the next day.

The usual visits to the various institutions took place, and the Bishop expressed himself pleased with all that he saw. It is interesting to note here, with regard to the Industrial Schools, that not only have they sent students to Rangoon, Colombo, and to the Malaya Peninsula, but that they are nearly self-supporting. The Chapel was decorated for St. Matthew's Day with lilies, ferns, and moss from the hills, and there was a full choral Celebration of the Holy Communion.

On September 22nd, being one of the Ember Days, the Bishop held a quiet day for the clergy and mission workers, which was altogether helpful and much appreciated. Eighty-two candidates were presented at the Confirmation, which was held on Saturday evening; it was followed by a huge procession, with torches on each side and fireworks of all descriptions. Sunday was devoted to the ordinary Services of the Church, in which the Bishop took part and preached, and on Monday he started for the Island of Pamban, where he held another Confirmation, and made an expedition to Ramesvaram to see the famous Temple and to inspect a School-Church belonging to the S.P.G., which has fallen into ruins, but will, it is hoped, be eventually restored, as it is the only Christian building in Ramesvaram. After breakfast in a temple dedicated to Kali but now discarded, the return journey to Pamban was accomplished without any broken bones, in spite of the wretched state of the roads, and from

thence a steam launch conveyed the party to the mainland in time for the train to Ramnad, arriving at 9.30 a.m. The rest of the day was taken up in receiving and paying visits to the ladies of the palaces and to the Zemindar.

Mr. Limbrick thus concludes his account of the visit:—

Shortly afterwards we were joining in festal Evensong in commemoration of St. Michael and All Angels. Next morning we were up betimes for an early Celebration, for the Bishop had to catch his train. Thus, with this last act of worship and communion, the Bishop's first Visitation came to an end on a very appropriate day, and we could give the Bishop no better wish than that he should leave us under the care of the holy Angels. A short time only passed before we were at the station to say our good-byes, and then we realised that the pleasure of the past days was over. They were days, however, that had been of great help and encouragement, and we shall often look back upon them with pleasure, and none the less so, because we saw something of the Bishop's insight in and sympathy with mission work.

VII.

PERSEVERANCE, 1902-1906



My work undone that should be done
 At once, with all my might;
 For after the long day and lingering sun
 Comes the unworking night.
 This day is lapsing on its way,
 Is lapsing out of sight;
 And after the chances of the day
 Comes the resourceless night.—*Christina Rossetti.*

Never despairing, often fainting, rueing,
 But looking back, ah never!
 Faint, yet pursuing; faint, yet still pursuing
 Ever.—*Christina Rossetti.*



At the close of 1902 Ramnad suffered from a grievous flood, which did considerable damage to the mission

buildings. The injury would have been far greater if the Christians on the spot had not turned out in the middle of the night and "worked like Trojans," throwing up embankments to protect the mission premises.

To Mrs. Thomas.

Ramnad, Madura, S. India,
15th January, 1903.

Most respected and kind Madam,

My father, the Rev. D. S. Bakkianadan, had been to Madras in December, 1902, to attend the Decennial Missionary Conference, and after his return went out for district work, and the day after his return had a very bad cut (by tin) in the middle finger of the right hand. As he is not able to write, he asked me to write to Madam, and thank you for the letter. He says he will write to Madam by the beginning of February. I am reading in St. Mary's Lower Secondary School at Sawyerpuram. I am now on leave. When I compare myself with Hindu girls of my age, how far God has blessed me and my sisters!

My great-grandfather did not become a Christian. I don't know whether my father will be disposed to give us this education. It is all through Christianity.

Begging madam to excuse me for any mistakes in this letter,

With due respects,

I am,

Most respected and kind madam,

Your most obedient child,

B. SELVAM-MARYAMMAL.

From Mr. Limbrick.

August 12th, 1903.

I am afraid that it is a very long time since I last wrote. This has been caused partly from the fact that I found it necessary to go to the hills for a prolonged period. I have now been out for nearly fifteen years, with only a six months' holiday. Foolish, perhaps, but necessary, owing to the lack of men offering themselves for mission work.

I am glad to tell you that the bell arrived safely, and has been hung in the Chapel turret. It is a great improvement on the gong that did service before, and we appreciate it accordingly, and thank you very heartily for it. The organ, too, has proved a good friend, and has greatly added to the beauty of the Services.

Sawmimuttu is doing well. He is a very bright boy, and, although young, is in the second form. He hopes to appear for the lower secondary examination next year. This is an examination similar to the Oxford and Cambridge locals in England, but the language subjects are more difficult.

Ramnad, December 1st, 1903.

I enclose a photograph of the girls in our Lace School, as also two of the Tiruppalanai Temple, one of the sacred shrines to which all pious Hindus are bound to repair at least once during their lives. It is quite close to Ramnad, and we can see it quite clearly from the bungalow.

You will be interested to hear that we hope to exhibit some lace at the Madras Exhibition to be held this month. Everything is ready, but the lace has to be arranged as attractively as possible. The work consists of ladies' collars, tie ends, ties, handkerchief borders, and so forth. I hope for the girls' sake that they will win a prize. They deserve it, as they have worked very hard.

Unlike you in England, as also the greater part of India, we are suffering from a want of rain. It seems that Ramnad and Tinnevely are the only districts suffering in this respect. However, the rivers are in full flood, so that the rice crops will be safe; but the dry crops, such as millet, ragi, and so forth, will be spoilt I am afraid.

From Mrs. Limbrick.

16th February, 1904.

I am glad to say that our Lace School is getting on very nicely. It was only a little more than three years ago that we started, yet we have managed to be successful at the exhibition, and to gain a medal. In addition to the Schools and Lace School, I have a Dispensary here on a small scale, and am thus able to help the women and children amongst our Christians. Sometimes they walk twenty-three miles and more, to come to me for medicines. I could do more if I had more drugs. Those wishing to give donations could not spend them better than for the purchase of medicines; whilst as to books, papers, etc., anything in this way is most acceptable. I should be so pleased to have some short stories in English for our big girls, as it seems so difficult to get suitable reading for them.

We note in the S.P.G. Report for 1904 the following encouraging allusion to the educational work at Ramnad:—

The excellent Girls' Schools receive twelve scholarships, S.P.G.

From Mr. Limbrick.

16th February, 1904.

You will, I am sure, be glad to hear that the boys in the Boarding School take a great interest in the Chapel. I believe the girls do, too,

but it is against the customs of our country to take them into account. It is therefore no wonder that they take little interest in anything.

As an instance of the boys' interest in the Chapel, they had a bazaar the other day to collect subscriptions for tiles for the Sanctuary. Each boy in the School brought something to the members of the committee. The gifts were many and various. One boy brought an English mechanical toy, another a couple of slate pencils, a third a copy-book, or a slate. Of course, I knew nothing of all this, so went to Chapel as usual, when I was informed that there were certain toys and so forth near the Altar. We had our usual Service, and afterwards the things were sold by auction. The amount realized was about seven rupees. At first sight this does not seem much, but to realize the effort that was made one must remember that a rupee represents to a native from seven to ten shillings. The floor of the Sanctuary is covered with mortar only. As the water here is very salt, it has chipped rather badly in several places. I am, therefore, anxious to substitute tiles, which will cost about £10, or a little more.

There is great rivalry amongst the boys to be "Chapel-boy." The office is given to boys of good behaviour only. The result is that the Chapel is well cared for. I should like you to have seen it on the Feast of the Presentation. The Altar was one mass of water-lilies (or the lotus), backed with the leaves of the tamarind tree—a leaf very much like a fern. In the body of the chapel were palm leaves, with magnificent arum lilies. We can purchase arum lilies for about fourpence a hundred from Kodaikanal.

I believe that Mr. Bakkianadan told you about the floods. It was a most unpleasant experience, and did about 3,000 rupees' worth of damage. It all took place in the night, and it worked on the nerves as we heard building after building go crash.

The Rajah of Ramnad died the other day. I went to the burning. The ceremony was very interesting, but gruesome, of course. The cow is the sacred animal of India; therefore, after washing the body in water from the Ganges, and from Ramesvaram, it was placed on a platform of bratties, *i.e.*, dried cakes of cow manure. The body was then smeared all over with ghee, *i.e.*, oil extracted from cow's milk after constant boiling. The eldest son then took a torch and some chips of wood, and set fire to the body. The bones that remained were taken to Ramesvaram and thrown into the sea, and the ashes were taken to Benares to be thrown into the Ganges.

R. Sawmimuttu has passed his examination with credit. This year I hope that he will appear for his first public examination, and pass. He is a bright boy, but I am not anxious to push him too fast, for boys in this country stale very young, and then there is no hope for them.

From Mr. Limbrick.

Ramnad, August 9th, 1904.

As I am writing this letter a huge train with pilgrims is passing. It is crowded—even the cattle trucks. In addition to the ordinary trains, two special trains are running every day. These pilgrims are on their way to Ramesvaram, to bathe in the sea immediately the new moon rises to-morrow. The reason for the special sanctity of this new moon day is that the moon enters upon the northern equinox.

We are looking forward to the arrival of our new Bishop in November. He will, I am afraid, have a very difficult task before him. For years there have been only two European missionaries belonging to S.P.G.; of course there are plenty of native clergy, but they require guidance.

Speaking generally, a convert is not so morally strong as a born Christian. The Roman Catholics are wiser than we are in this respect. They will not ordain a man unless his people have been Christians for three or four generations. Of course, this means that more Europeans will be necessary; but where to get them is the difficulty. If but one candidate offered himself for ordination lately at Peterborough, it is naturally more difficult to obtain men for India.

We have had very high winds, and some good showers. I hope that this points to a good monsoon and a good harvest. I must say that, speaking generally, we have been very well off so far as the harvests are concerned for several years past, but in a country like India, which is so dependent upon a good harvest, we are naturally always a little apprehensive.

My wife tells me that you have very kindly promised to send us the first volume of *The Treasury*. It is needless to say that it will be most acceptable.

From Mr. Limbrick.

We are amongst some of the worst sufferers of the present drought. Already, although it is our harvest time, prices are nearly double what they were this time last year; indeed, this is the worst year that I can remember during the sixteen years that I have been in the country.

Dr. John Miller Strachan, Bishop of Rangoon from 1882 to 1902, and formerly a missionary at Ramnad, died in England, May 8th, 1906, in his seventy-fifth year. His father, the Rev. Alexander Strachan, was a Superintendent Wesleyan Minister, but he decided, at the age of twenty-six, to enter the Ministry of the older Church, and was received as a student of St. Augustine's College, Canterbury,

Before three years had passed he crossed the seas, and his Ordination took place at Madras in 1861. For the next fourteen years he laboured assiduously as a Missionary at Tinnevely. In 1863-4 he devoted himself to a time of medical study at Madras, having already proved himself a fair medical practitioner. The manager of the Ramnad Zemindary promised to build a dispensary for him on his return to the Mission. In periods of vacation he attended lectures at Edinburgh, with a view of obtaining the degree of Doctor of Medicine, and not only did he win the coveted honour, but in 1870 he carried off the gold medal as well. In 1874 Dr. Strachan was appointed Secretary of the S.P.G. at Madras, and a year later Principal of the S.P.G. College, Sullivan's Gardens. He was afterwards elected Hon. Fellow of his University, and of his old college, St. Augustine's.

When the Bishopric of Rangoon fell vacant for the first time in 1882, he was appointed to it, and was consecrated at Lambeth Palace by the Archbishop of Canterbury on May 1st of that year. He held the See for twenty years, and then retired. The University of Durham added to his other honours in the meantime by conferring the honorary degree of Doctor of Divinity.

In a recent number of the *Nazareth Quarterly Paper*, Mr. Margöschis tells us how "a Hindu woman came to the hospital and gave her child the name of 'Father Strachan' in memory of, and compliment to, the former Missionary at Nazareth. 'But judge of our surprise when we found that the miniature Father Strachan was a girl!'" Dr. Strachan visited Nazareth as Bishop of Rangoon, celebrated in Tamil, and held a Confirmation. The catechist said: "He asked me all relating to the Tamil people here. He spoke to me *kindly*." This the Bishop would be sure to do, as he was missionary at Nazareth for some years, and knew Nullamuttu's father and village

well. But none the less, it shows how kind words are remembered.

From Mr. Limbrick.

September 2nd, 1906.

I am writing this letter in the village of Madattâkulam. It is a village in which Mr. Thomas was specially interested. One of his principal ambitions was to build a Church here, and I hope shortly to commence the work. Mr. Thomas was going to lay the foundation-stone of the building at any rate, and only waited for me to come here from Tanjore. My tent at the present moment is fastened to some of the stones which he collected. Now that all the other necessary buildings are practically finished, I hope to put this Church in hand as soon as possible. It will cost about Rs. 4,000 or Rs. 5,000; but as yet I can only lay my hands on Rs. 1,000.

Ramnad is destined in a very short time to become a comparatively important place. The Government have decided to divide the Madura and Tinnevely districts into three. The extra district will consist of a portion of Northern Tinnevely and the Ramnad and Sivagunga Zemindaries, with Ramnad itself as the headquarters. This will mean that we shall have amongst us the full complement of officers, *i.e.*, collector, judge, doctor, engineers, to say nothing of vakeels (advocates) and others who will find employment in the Government offices.

We have already not only the railway to Ramnad, but also to Ramesvaram, on the island of Pamban; the journey between the mainland and Pamban island being got through by means of a steam launch. There is also the probability of Ramesvaram being connected with Ceylon by means of a train-ferry, like those so common in America.

It hardly seems credible that we can now get to Madras in about the same time that it used to take us to get to Madura. Railways, however, have their drawbacks from a selfish point of view. We have had great scarcity for three years, but owing to the terrible state of things in Bengal every bit of rice is being sent there, both from Burmah and from here.

I am very glad to be able to give you a good account of Sawmimuttu. He is now studying in the fifth form, *i.e.*, the class below that of the matriculation class. He is a very bright boy, and advanced for his age; one of the cleverest lads that I have met with in Ramnad. He is quiet and well-behaved too.

The Lace School at Ramnad continues to be most successful, and we hear that on the visit of the Princess of Wales to India Mrs. Limbrick was invited to send some

lace for her inspection, and that ten pounds' worth was purchased. The medical work at the mission had been increasingly appreciated during this year of sickness owing to the continued scarcity. The women and children have been the greatest sufferers, and it was a great comfort to the mission workers to be able to afford them some relief, which they were enabled to do in great measure owing to a Guild which has lately been formed in connection with the S.P.G. for sending out medicines and comforts for the sick.

It requires no little amount of energy and force of character to keep doggedly at work in so isolated a mission. All honour to those who have held the fort for many years under the strain of incessant work. Only six months' furlough after more than seventeen years' service must shortly necessitate a further holiday. Yet there are but four Europeans when all are at their post.

In October, 1906, a great calamity befel the Madras Presidency, owing to the failure of the South Indian Banking Co. of Messrs. Arbuthnot & Co., by which the whole of the financial business of the Madras Committee of the S.P.G. had been transacted since 1828. The quarterly remittance of over £5,000, representing the various sums of money needed for the maintenance of all branches of Mission work in the united dioceses of Madras and Tinnevely and Madura until the end of the year, had only been paid in the day before the house closed its doors. Apart from the S.P.G. losses many of the missions had school and private balances with the firm, and the natives became so suspicious lest the missions should be closed on account of such widespread disaster, that the Christians, in places such as Ramnad, could not even get credit for a little rice to eat. Mr. Limbrick's letter, dated January 8th, 1907, will best conclude this paragraph (inserted at the moment of going to press):—

You will, I am sure, be glad to hear that I have received already over Rs. 1,000 out of the total loss of Rs. 2,300, or nearly one half.

I shall never forget last Christmas as long as I live. Advent was a most anxious time, for we were unable to pay salaries regularly, and then only in part. To make matters worse, the non-Christians in the bazaars refused to give our Christians credit, because they thought that the Mission could not get over the Arbuthnot disaster. Prices were, therefore, at famine rates.

The Sunday before Christmas Eve came, and with it the tappal.¹ Amongst others there was a letter from Bishop Montgomery, and another from a lady, informing me that a very large sum of money had been paid into the home Office for our help. Next day I was able to pay all arrears of salary with the money I had in hand, but which I dared not part with until I knew that there was some assurance of help, for although we had been good customers here for many years, I knew that if I ran out of money there would be no credit. You can, therefore, imagine how we enjoyed Christmas after the anxiety of the previous weeks.

We have the year to go through, and much anxiety is still in front of us, but somehow that Sunday's tappal has strengthened our faith, and there is the feeling that all will yet be well, although we have to face a 25 per cent. reduction.

These are Bishop Montgomery's words in 1902:

No part of our mission field cries out for men so much as Madras and Tinnevely. Twenty more men would once more renew our strength. Help us, reader, with your prayers. Tell us of workers. We are being put to shame in these parts.

Mr. Limbrick speaks strongly from his experience on the need of a continuance of European supervision:—

If our object is to present India with a religion worthy of the name, then our clergy must be assisted by the lives and devotion of English Missionaries, who are prepared to give their lives to the cause.

There is much talk to the effect that India must be converted by her own sons. This is only half true, and like a great many other half truths, has done a vast deal of harm.

I firmly believe that many a man who would have been working in India as a Missionary to-day has excused himself on the score that he was not wanted. Missionaries *are* wanted; and they are wanted as they never were before. The Church in this Diocese has arrived at a stage when wise and careful direction is greatly needed.

¹ English mail.

Let us remember that it took a thousand years to convert Europe, with an expenditure of life, and of everything that man holds dear, the value of which we shall never know in this world. If we think that India is to be converted at less expense, and with less self-sacrifice than was spent on us, we have made a great mistake. If the English nation and the English Church are to live up to the destiny placed before them, they must do *more* for the honour of Christ.

As we read this simple record of the many who have fixed their aim beyond this earthly life, and with patient persevering steps have climbed "the steep ascent," we feel assured that sooner or later it will be put into the hearts of others to follow their example, and recognize, as they offer themselves for work in Tinnevely, that "God's Hand seems there to point, as to His own work."



ALL SAINTS

Up the Steeps of Zion
They are mounting;
Coming, coming,
Throngs beyond man's counting.

They are thronging
From the East and from the West,
From the North and South;
Saints are thronging, loving, longing,
To their land
Of rest,
Palm in hand
And Praise in mouth.

Christina Rossetti.

APPENDICES

- I. ADDRESSES FROM NATIVES
- II. RAMNAD DISTRICTS
- III. ADDRESSES TO CANDIDATES FOR
CONFIRMATION AND OTHERS, BY THE
REV. A. H. THOMAS
- IV. LIST OF EUROPEAN MISSIONARIES IN
CHARGE OF RAMNAD, 1837-1906
- V. LIST OF ASSISTANT CLERGY AT RAMNAD
- VI. CHRONOLOGICAL TABLE OF EVENTS
AUTHORITIES CONSULTED

“GO PREACH ME EVERYWHERE ALWAYS. LO, I AM
WITH YOU ALL THE DAYS ”

HE bade them, and the saved went forth,
And sultry South and bitter North
Rose up and sang their Master's praise;
For Christ went with them all the days.

.

Two hundred years the Church has heard;
And lo, the slumbering East is stirred,
And turns, and trembles in her sleep,
Hearing a kindlier Voice more deep
Than aught of dreamland—His be praise
Who speeds us in these modern days!

*Archbishop Alexander,
Primate of Ireland.*

I.

ADDRESSES FROM NATIVES



ADDRESS presented to the Rev. A. H. Thomas, B.A., on his return from Kodaikanal.

REVEREND AND DEAR FATHER IN CHRIST,

We, the students of the S.P.G. Industrial School, beg most respectfully to approach you on this joyous occasion to express our warmest love and thankfulness that we, for the first time, see you as an ordained Missionary.

We think that we have a double claim upon your indulgence; first, as boys of the Boarding School, and secondly, as boys of the Industrial School, who owe all their prosperity to you. The School to which we belong was started in the year 1882, but it was not till 1887, when you took charge of it, that much progress was made. Many of the students have, with your kind help, been married, and are family men; while others in the Boarding School have derived innumerable benefits and advantages. We are also thankful for your learned advice and instruction that we had the good fortune to receive every Sunday, and hope that we shall receive the same hereafter.

We are sorry that the Reverend Father G. Billing, M.A., could not be present at this time of our great rejoicing, and we think that you cannot but feel the loneliness of your situation for some time to come; but we hope that your present Assistant, Mr. A. Gnanakan, will prove a willing helper, a wise counsellor, and a true interpreter of our feelings to you in all our difficulties.

For all the acts and tender feelings, and much more that cannot be expressed within the compass of this short address, we avail ourselves of this opportunity to express our most sincere and hearty thanks.

We also beg you to accept this small present as a token of our high esteem and kind regards for you.

In conclusion, we pray that God may shower down upon you His choicest blessings, long life, health, and prosperity, and that you may be crowned with success in all your undertakings.

We beg to remain,

Reverend and dear Father,

Your most obedient and affectionate

Children in Christ,

M. Gnanamuttu.

S. Yesudian.

K. S. Robert.

S. Samuel.

D. J. Coilpillai.

V. David.

A. Ambrose.

A. Arulananthan.

C. Davamany.

K. Solomon.

A. Ponniah Yesudian.

Augustine Mark.

N. Savarimuttu.

O. Savarimuttu (his mark).

N. Samuel.

O. Moses.

C. Fathaamayagam.

Ramnād, 21st June, 1889.

Address to the Rev. A. D. Limbrick from the native Clergy, Agents, and congregations of the Ramnad Mission.

REVEREND AND DEAR SIR,

We are thankful to say you have been working in our midst as our Superintending Missionary of the district, and as manager of several institutions, for more than ten years.

Now that the long stay in this hot country has broken down your health, we are sorry you are compelled to go home on a short sick leave. This comparatively new and extensive Mission has several difficulties, and hence the residence of a European Missionary is a matter of great necessity. We trust in God, therefore, that your absence from this Mission will not be long.

It will not be out of place here to enumerate a few of the benefits you have been the instrument, under Divine blessing, in conferring on this Mission.

When the existence of the High School, which has been the means of giving good and Christian education to our boys in the Mission, was once threatened, you exerted yourself to prevent such misfortune from befalling it; and hence this has facilitated the education of our children, at least as far as the matriculation standard.

The several new buildings, for instance, the Boarding School premises, the dining-room, etc., show in a concrete form the result of your labours.

The Industrial School, which is felt to be a very great necessity in this Mission, is not only a means of providing work to several Christian

lads, but also of training Christian boys to earn their livelihood when they leave this institution. We are thankful to learn that, with the aid of Government and local support that we have received, the institution has become more or less self-supporting during the last two years.

The timely help and support you gave to Venkulam converts when they were persecuted, and their lands confiscated, by opulent Poligars, is a thing which will keep your memory ever fresh in our mind.

We all know your attention is now fixed upon the erection of pukka buildings for Divine Service, etc., in the several sub-districts; but before you are able to carry it into effect, we are sorry to say your ill-health has compelled you to go home. Still we hope in God that your stay in England will only be a means of heightening your interest in the Mission, and of securing the interest of various generous-hearted ladies and gentlemen with whom you may come in contact during your stay there.

We are glad to express our gratitude to Mrs. Limbrick for the care she has taken of our girls in the Boarding School, and for the interest she has taken in the sick and the destitute; and especially for having introduced lace work as a means whereby the destitute widows and orphans may earn their livelihood.

We are very thankful to see the Chapel in memory of our late revered Missionary, the Rev. A. Heber Thomas, completed and dedicated in accordance with your earnest wish. We pray that you will convey our best thanks to Mrs. and the Rev. Mr. Thomas, of Hemsworth, who have given us this Chapel at their own cost¹ as a Memorial of their dear son. Kindly also convey our gratitude and sympathy to our beloved Missionary, the Reverend G. Billing, to whom this Mission owes much.

We ask you kindly to accept with this address a small gift as a dutiful recognition of your work in our midst.

In conclusion, we pray to our Heavenly Father that He may be pleased to give Mrs. Limbrick, your dear baby, and yourself a safe voyage home, and to bring you back in our midst with renewed health, strength, and spirit for God's work.

The Clergy, lay agents, and the congregation of the Ramnad Mission.
S.P.G. Industrial Press, Ramnad.

(Printed in gold, with border.)

¹ With the aid of two hundred and fifty subscriptions and collections.
—ED.

II.

RAMNAD DISTRICTS

RAMNAD is bounded on the north by the Sivagunga Zemindary and that of Pudukotta and Tanjore.

On the east by Palk's Strait.

On the west by the Tinnevely District and Sivagunga Tiramangalam, etc.

The estate is about eighty-four miles long and seventy-seven broad.

The principal Missions in the Ramnad Estate are the Roman Catholic, which is the oldest and largest; the S.P.G., worked by Church of England missionaries; and the American, which is unsectarian.

The extent of the Ramnad Mission (S.P.G.) is 1,600 square miles, the whole of which is under the European Missionary at the centre, and is divided into eight pastorates, under the direct charge of ten native clergy or trained catechists, who are responsible to him. Christians are to be found in 117 villages, and 4,723 of the inhabitants are baptized or under instruction for baptism. There are thirty-eight schools and sixty-six masters and mistresses, sixty of whom are Christians.

The pastorates are as follows:—

1. *Ramnad Town*, the chief centre for educational work. It contains (a) *Boys' Boarding School*, educating up to the primary and lower secondary standards. The most promising boys are drafted on to the High School for training as Mission Agents, and the others are sent back to their own villages and people or taught in the Industrial School.

(b) *The High School* is open to all alike. The latest return gives Christians, 110; Hindus, 200. In 1895 an attempt was made to start a rival

school for Hindus. The Rajah gave substantial support to the High School, and sought to have it raised to a college.

(c) *Girls' Boarding School*, training up to the primary standard and domestic duties.

There is in connection with this school a Guild for the making and repairing of surplices and washing Church linen, and for taking an interest in the girls, especially the orphans, whom the Guild invite to their homes, and assist at the time of marriage. This Guild is under the care of Mrs. Limbrick, who from her knowledge of mission work can, and does, help the girls in a way which would only be possible to a lady in charge.

(d) *Industrial Schools*. Printing, bookbinding, lace, etc., etc., now almost self-supporting.

(e) *Two large Orphanages* (founded in 1877, for the children of the victims of the famine) which are carried on in connection with the Board Schools.

2. *Ramnad District*, consisting of villages in the vicinity of Ramnad. The Christians in these are for the most part of the Valliyer caste, a tribe which formerly lived in the jungle, and earned their living by snaring birds and animals, and by cutting down firewood. During the famine of 1877 these Christians were induced to settle down in villages, and certain lands were purchased for them.

Venkulam is an interesting village, and possesses a staunch congregation. The people (one hundred and twelve souls) were received into the Church by Rev. A. Heber Thomas just before his death.

The village of *Puttukovil* (the new Church) is especially interesting. It is a pretty spot, shut in on all sides from the outside world by enormous palm trees, which completely hide it from view. The people are rather difficult to deal with, and it is not an uncommon thing to see a man with a cage-like hut upon his head walking off to the jungle on account of some little trouble that may have arisen with his catechist.

3. *Kilakarai*, one of the most encouraging of the pastorates, although the population consists chiefly of Pullahs and Pariahs, the lowest and most despised castes. For some time before 1896 the heathen temple had been deserted, the people saying that as Christianity had driven out the Deity from it, it was no longer necessary.

Much of the satisfactory state of this district is due to the efforts of Rev. D. S. Bakkianadan, who for twelve years worked as the solitary priest in the district, assisted by a deacon. He is still assistant priest and resides at Ramnad.

In the town of Kilakarai the people are chiefly Mohammedan boatmen and policemen. The small Christian colony (mainly Mission Agents and their families) live together in one compound, their beautiful Church in the centre, and the School and clergyman's house near at hand. The School, open to Christians and non-Christians, was built to a great extent through help from the Mohammedans, supplemented by the Government grant.

4. *Paramagudi*, twenty-three miles west of Ramnad, on the high road between Madura and Ramesvaram. Many of the inhabitants of this district are of pariah origin, and require very patient

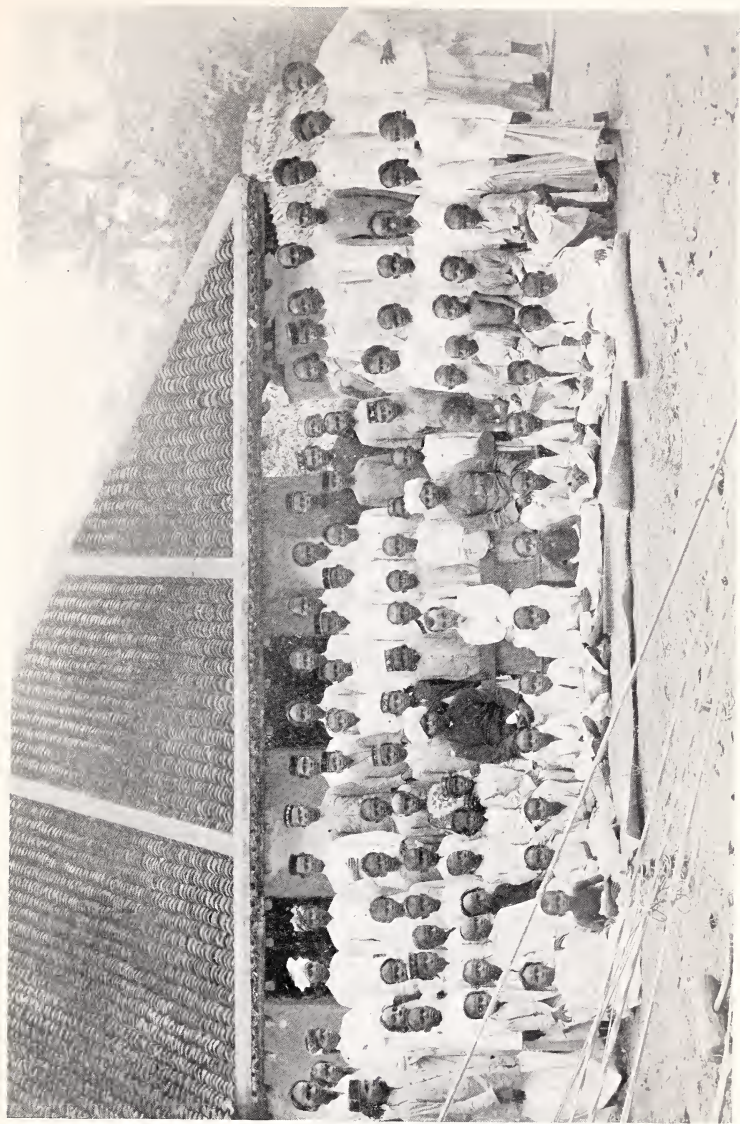


Photo., C. L. Durgasinghi.]

BOYS' HIGH SCHOOL, RAMNAD.

training. The church, dedicated to the "Patience of God," was mainly a gift from a lady in England. The town of Paramagudi is a great centre for silk weavers. Yams also thrive well there.

5. *Rajasingamangalam*, eighteen miles north of Ramnad. The Hindu temple is said to have been founded here by Varaguna in the Iron age. The Christians are chiefly of Roman Catholic origin, who, with some of their heathen relations, joined the Anglican Mission during the famine of 1877.

6. *Kilanjani*. This district in dry weather is close to Rajasingamangalam. In wet weather a broad tank fed by the river Kottachara divides them from each other. The Kottachara River is subject to periodical floods, which may not, however, occur for years together. It has a very strong current, and the shifty sand in its bed renders it always difficult and dangerous to cross.

Kilanjani is noted chiefly for the number of Maravers and Idaiyers who have embraced Christianity. The Maravers are a warlike people. The Idaiyers are gentle and simple-minded, and by occupation shepherds.

7. *Mudukulatur*, twenty miles from Ramnad, was once famous as the seat of many Tamil poets. The country round is flat and uninteresting. Antelopes abound in the jungle along the sea coast. The people in this district have shown great self-denial and zeal in church building.
8. *The Isle of Pamban*, thirty miles from Ramnad. The Christians are chiefly of the Kadeiye caste. A bridge is contemplated to connect it with

Ceylon, thus making this island the junction between India, Australia, and Europe. The line of the new Madura-Pamban Railway passes through the Mission compound at Ramnad. It divides the boys' playground, and cuts off a narrow strip of land from the south end of the compound.

On the road to *Ramesvaram*, a town and island of the same name, thirty-six miles east of Ramnad, several Rest Houses for the pilgrims have been endowed by former Zemindars, where they are supplied with cooked or raw rice, according to their wish. None may remain in a Chattram or Rest House longer than three days without special permission. During the hot seasons buttermilk and good water are distributed to travellers.

The tribes generally to be found in the Ramnad districts are Maravers, Agambadiers, Shepherds, Valliyers, Vellalers, Shanars, Chetties, Brahmins, Kallars, and Barbers. There are no big game such as lions and tigers, but deer and antelopes are numerous in the jungles in the southern part of the Ramnad estate. Jackal, fox, muscat, mongoose, hares, and rabbits along the coast. Frogs, toads, lizards, chameleons, tortoises, cobras, vipers, carpet-snakes, etc., are everywhere. Deaths from snake-bite are very rare. The most common insects are ants, white ants, wasps, grasshoppers, scorpions (black and grey), spiders, centipedes, mosquitoes. The white ants do mischief to wet crops if left for a few days without water. There are few forests, but a few jungles. Palmyras are to be found everywhere, and the acacia and thorn are not uncommon.

The following extract from the *Hemsworth Parish Magazine*, December, 1889, shows the various schemes which were then in contemplation, funds permitting:—

RAMNAD

CASTLES IN THE AIR

Is there something especially ethereal in the climate of Southern India that it should lend itself particularly to castle building? It would almost seem so by a letter lately received from the Rev. A. H. Thomas, in which he confides to us the plans for no less than seven of these edifices which exist already in his own imagination, but which he fears, owing to lack of funds, may never become more substantial. Seven buildings wanted all at once rather take away one's breath; and yet, on looking into the matter, it does not seem impossible that some of these should be scored off the list, for many of them can be built for what would seem a ridiculously small sum in England; and in some cases labour is promised free, or materials, or there is a grant of money waiting till the remainder is made up.

Here, then, is the list; which may be of interest to our readers as giving some idea of the style of building required, and the cost, as compared to that to which we are accustomed. It may also help any who have a lurking wish to assist this Mission, by putting before them definite objects to which their gifts may be devoted. We need hardly say that we shall immediately begin hoarding, and shall be grateful for any additions that may be sent to us. During the two years which remain before Mr. A. Thomas returns to England, some at least of these apparently much required buildings may be planted on *terra firma*. We indeed heartily wish we could see our way to No. 71 (the most necessary of all the schemes suggested). There is no saying what may be done if we make a beginning, for Ramnad doubtless has friends in other parts of England as well as here, so we will not exclude even this from amongst our most cherished hopes.

1. *New School at Varavany*, 30 miles from Ramnad. The present building is a heap of palmyra leaves raised off the ground, and is dark and damp. Woodwork promised by the heathen villagers. £7 wanted.

2. *Catechist's House at Mudukulatur*—much wanted. Cost, with tiled roof, £14. Small grant promised by Madras Committee of S.P.G.

3. *Prayer Shed, or a Catechist's House*, at Nettur, which is only six miles from the church at Paramagudi, but is severed from it by a large water tank which lies between, so that for many months of the year the distance is considerably increased. Amount required, £3 10s.

4. *Church at Madattakulam*, twenty miles from Ramnad. This is

1 Carried out 1891—1896, as a Memorial Chapel, at a cost of £750.

a very flourishing little colony, and the Christians are most enthusiastic about having a church in their midst, and have already raised a certain amount among themselves. The foundations are being laid, but to make all strong and good £49 is required.

5. *New Office and Storeroom* for the mission printing-press at Ramnad. The present premises are damp and inconvenient. About £18 would do all that is wanted.

6. *A brick and plaster wall*, three hundred yards long, to protect the mission compound on the road facing Madura. Probable cost, £100.

7. *School Chapel and Schoolroom combined*. To replace the existing building at Ramnad, which is merely a gigantic shed, with walls of mud and roof of palmyra leaves, needing constant repair. It is not only unsightly, but in all respects inadequate, as the principal centre of all services and meetings connected with this rapidly extending Mission. Accommodation needed for five hundred, or more. The estimated cost of a really suitable building, having due regard to appearance, accommodation, and permanence, is £250.

III.

ADDRESSES TO CANDIDATES FOR CONFIRMATION AND OTHERS BY THE REV. A. H. THOMAS



CONFIRMATION ADDRESS

WE were all born in sin, and we need two gifts to restore us—pardon for the past, and strength for the future. We come from the first Adam and receive his sin and weakness: but by the Holy Ghost we were made members of the second Adam, Jesus Christ, in our Baptism.

In our Baptism we were made:—

(1) *Members of Christ*. Therefore we are one with Him, and His Spirit flows into us. We live by Him here, and may live with Him for ever.

(2) *Children of God*. Therefore we pray, "Our Father," and have a source of refuge in all our trouble.

(3) *Inheritors of the Kingdom of Heaven.* Therefore we mind not how poor or how sick we are here, for we shall soon hunger no more, neither thirst any more, and all tears will be wiped away.

By being made members of Christ we are united also to each other. Those who have departed and those who are living are our brethren in Christ.

(1) Now, our duty as members of Christ is to be holy. To move according to His Will, just as our arms move according to our wills.

(2) Our duty as children of God is to love, and obey, and trust Him. To delight in His Presence. To long for our home with Him.

(3) Our duty as inheritors of Heaven is to live heavenly lives: to be always preparing for that home where nothing unholy can enter.

(4) Our duty as Christian brethren is to be affectionate, charitable, humble, and patient.

When you are slothful say: "I am a member of Christ."

When wicked companions tempt you to do wrong say: "I am a child of God."

When you are covetous or anxious about money say: "I am an inheritor of the Kingdom of Heaven."

When you are tempted with the lusts of the flesh say: "I am a temple of the Holy Ghost."

When you are angry or feel desolate say: "All the members of Christ are my brethren."

Now, when you were baptized three vows or promises were made for you.

Do you think this strange? Remember that others did many things for you when you were a babe. You could do nothing then either for your body or your soul, and by God's mercy others acted for you. If anyone wishes that he had not been pledged by those vows, let him consider whether he is willing to give up the blessings of his

Baptism. Let him consider if he is willing to give up being a member of Christ, and calling God his Father, and hoping for Heaven. If a man will not give up the purchase he must not repent of the price.

Now, the vows made were these :—

I.—(a) *To renounce the devil and all his works.*

You cannot serve God and Satan. The devil is always trying to undo God's work. He is trying to kill all whom God has made alive.

(b) *To renounce the pomps and vanities of this wicked world.*

These vanities would render you proud and unfit for Heaven. They would make you love those things which die, instead of loving those things which are eternal.

(c) *To renounce the sinful lusts of the flesh.*

These are the things which kill the soul.

They that do the works of the flesh can never enter into the Kingdom of God.

II.—*To believe all the Articles of the Christian Faith.* Remember the texts: "Without faith we cannot please God," and "He that believeth and is baptized shall be saved."

III.—*Obediently to keep God's Will and Commandments.* Remember the text: "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth *the Will* of My Father which is in Heaven."

These three vows, then, were good for thee; and thou hast made them: by them thou art bound and by them thou wilt be judged.

But God does not bid thee to do what thou canst not do.

He helps thee by His Spirit.

He watches over thee.

He has given thee the gift of prayer.

But there are certain conditions of prayer without which what we ask will not be granted.

1. That what we ask is innocent and good for us.
2. That we are in charity and love with others.
3. That we are not living in wilful sin.
4. That we are earnest.
5. That we have faith.
6. That we persevere.

If our prayers are not answered, either we are not fit or what we ask is not fit. God has promised to hear, and His promise fails not, but we fail often.

Oh, then, pour out your desires before your Heavenly Father as loving and trusting children. Pray that He may strengthen you and us with the Holy Ghost the Comforter, and daily increase in us His manifold Gifts of Grace: the Spirit of Wisdom and Understanding; the Spirit of Counsel and Ghostly Strength; the Spirit of Knowledge and true Godliness; and that He may fill us and you with His Spirit of Holy Fear, now and for ever. Amen.



THE MYSTERY OF GODLINESS

ALMIGHTY GOD, the Giver of Life, wandered fasting in the wilderness.

He sat exhausted by Jacob's well. He wept at the tomb of Lazarus. He slept (worn out with fatigue) in the vessel. He knelt prostrated with agony in the garden. He bore the mocking word, the cruel blow, the scourge.

He came to give life, *yet He died*. He did no sin, yet He died a malefactor's death. He taught only love, and all men hated him. He sought only to save, and all men thirsted for His Blood. Great, then, is the Mystery of Godliness as veiled in the Human Nature of Jesus Christ.

But again, great is the Mystery of Godliness as shown in all God's dealings with men.

It was not till the wood was laid and the knife was at the very throat of Isaac that God spoke and stayed the hand of the Patriarch.

It was not till Moses had spent a long life in Pharaoh's palace, and many long years in the wilderness, that God gave him the commission to lead forth His people Israel.

It was not till Saul of Tarsus had taken part in the death of S. Stephen and was actually on the road to new persecutions that the light shone around him on the way to Damascus.

We are surrounded with mysteries too hard for us to read; mysteries in our own homes and in those of our neighbours. We see the righteous perishing and the ungodly flourishing. Every day teaches us that our ways are not God's ways, nor His thoughts our thoughts. We toil, and scheme, and work out a project, when God with a single breath shatters our scheme and casts it to the winds; thus proving all our wisdom to be foolishness. *Man proposes, but God disposes.*

But among the mysteries which surround us there are none greater than those connected with our souls. The soul neither eats nor drinks, nor grows nor decays. It touches the body, but is not of it. It visits the earth and passes away to God; for as we just heard in our first lesson—"All souls are Mine." All the earth, all the worlds, but especially all souls are His: for the rest crumble and perish, but these remain. We seek to know and explore any place where we must abide for much time, and we are inquisitive with regard to those amongst whom we have to live, and hence the place of the soul and its companions must be thought of. We must seek to know about that happy land, to know its King and Master; and all that we can learn of God concerns us, for our souls must dwell with Him. When we think of the soul, the body

is as nothing—a mere burden. And when we think of God all other thoughts are foolish distractions.

Great is the Mystery of Godliness, and this mystery is committed to the keeping of the Church; and it is not to be understood thoroughly till that great day when everything that is hid shall be revealed, and God shall be all in all to us. This mystery is given to us in God's Holy Word; given to the Church to explain and apply; to His people to read and to learn. How wonderful are the ways of God to man, how far beyond human ideas and acts and motives.



S. LUKE'S DAY.

TO-MORROW is the festival of the blessed Apostle S. Luke; and it is also the last occasion on which we shall have an opportunity of communicating in the Blessed Sacrament before we separate for the holidays. I wish, therefore, to speak a few simple words, especially to those of you who have lately been confirmed.

I have spoken to you on former occasions of the doctrine of the Holy Sacrament; I wish now to speak of the preparation and reception of this Holy Feast.

The Holy Communion involves the greatest mystery of Christianity: it is a representation of our Lord's Passion, and it is a participation by us in the Redemption thereby accomplished. And therefore it is not a preparation of two or three hours which can render a person fitted for this Banquet: for in this Feast Christ, and Christ's Passion, and the blessings and effects of Christ's sufferings are conveyed to us. No one must dare to approach this Holy Sacrament if he be in a state of unrepented sin. All should set aside some of each day immediately preceding a Celebration for solemn preparation. This time should be spent in repentance, in confession, in meditation, in thanksgiving. Thus only may we build up our souls into temples

fit for the reception of Christ. Especially before every Communion must we remember what differences and jealousies exist between ourselves and others, and we must seek to satisfy those whom we have injured, and to forgive those who have injured us. When the day of the Feast has come lay aside all worldly cares and anxieties. Remember that this is your *soul's day*—a day of intercourse with heaven.

Arise early in the morning and give God thanks for the approach of such a blessing. And then with joy and holy fear prepare to go reverently to Church.

Let the Consecrated Elements be the first food you receive that day, unless prevented by sickness or other causes. And the reason of this is that the mind may be better prepared by fastings and preparatory prayers, and that due honour may be paid to the most solemn action of our lives.

When in the act of receiving, be filled with the confidence and faith that you are not receiving common elements, but Elements holy in their use, holy in their change, holy in their effect.

But let not your mind at this solemn moment be filled with wonderings as to the Mystery of Christ's Presence. Let it be sufficient for you that Christ Himself says that He gives you His Body and His Blood. He that believes not this is not a Christian; and no Christian is required to believe more than this.

Do not fail, according to your ability, to make an offering unto God. For when Christ is feasting us, it is a fitting time to remember that we have other poor brethren who are sharers of the same hope and partakers of the same Banquet.

After you have received bow down and give thanks. Pray for all men, for they also are members of the Body of Christ. Pray God that by perseverance in well-doing you may pass on from eating His Body to seeing His Face.

Remember that henceforth Christ is one with you: and in all your actions think how Christ would do if He were in your place.

Do not return to secular thoughts and employments immediately you return from Church, but seek every possible opportunity of retiring to some quiet spot where you can entertain Him who has condescended to become your Guest.

The holy Apostle whom we commemorate to-morrow was by profession a doctor, that is, a healer of men's mortal bodies. By God's grace he also became a healer of men's immortal souls. He wrote a true account of all that Jesus said and did, and thus provided a fountain of life for you and me. Now, let us try to be spiritual doctors wherever we go; let us try to make others better for our living in the world; let us try to heal wounds caused by sorrow and sin; let us make use of the medicines of Christian sympathy and love.

And above all, let us encourage others also to partake of the Heavenly Food provided by the Great Physician, even our Lord Jesus Christ, to Whom with the Father and the Holy Ghost be ascribed all Honour and Glory, world without end.



SECOND SUNDAY AFTER EASTER

(John xx. 21-23)

"THEN said Jesus to them again, Peace be unto you; as My Father hath sent Me even so send I you. And when He had said this, He breathed on them and saith unto them, Receive ye the Holy Ghost."

Such are the peace-breathing words with which Christ comforts and cheers the hearts of all such as receive Him for their Saviour. He sends them to work the work of God: not, however, as a labour and a toil, a painful, unwilling service, troubled by doubts and anxieties. *He*

sends them to work the work of God as children of His, with the peaceful happy feeling of being reconciled to God and received into His family—to find their chief pleasure in working that work with no constraint upon them but the blessed constraint of love.

The work on which Christ sends us is God's work. God is the Master Whom we are serving. This thought alone is enough to ennoble any task to which we may be set. The harvest will be plentiful and precious and will last for ever. It is a work, too, in which we are fellow-labourers with the Angels—with the eternal Son of God Himself.

"It is enough," our Saviour says, for the disciple "if he be as his master, and for the servant if he be as his Lord." Surely there can be no faithful servant of Christ, no one who loves his Master, who will not deem it one of the most blessed of all rewards, one of the most glorious of all honours, to be as his Master in all things, even in his bitterest sufferings.

How precious the work is in God's sight He has shown in that He sent His only-begotten Son, and that His Son was content to leave the Throne of Heaven and to put on the form of a servant, and endure every suffering in order to do this work.

As Christ was sent by His Father even so does He send us, for the same heavenly work, though not for the whole work for which He Himself was sent. He alone could conquer our enemies ; He alone could bind sin and death ; He alone could gain our salvation.

But we, too, are sent, as the Apostles were sent, to make that salvation known to our brethren, and to call them to become partakers of it.

This is the blessed charge which Christ lays on all such as have been gladdened by the sight of Him as their Saviour—namely, to call others to come to Him. This is their first duty, and must therefore be their chief joy.

This charge our Lord gives to all who are so highly

favoured as to feel the happiness of being reconciled to God by Him.

It is not to those alone who are more especially appointed to be His Ministers (although to them above all) that He gives this charge.

It is not to the learned alone, but also to the unlearned ; it is not to the rich alone, but also to the poor. Everybody has persons with whom he lives, persons with whom he is wont to talk freely and familiarly—relations, friends, and neighbours.

To these, according to your ability, according to the grace you may have received, you are sent on the same Mission on which Christ was sent by His Father—on a Mission of Peace, to beseech them that they be reconciled to God.

According to the opportunities which offer themselves—and some will offer themselves daily—you are called to bear witness to Christ and to the power of His grace. You are called to walk before your brethren in all good works, showing forth Christ in your lives.

It is not on great occasions only, or in great trials, that the power of Christ manifests itself, but in quiet activity, in daily self-denial, in the sanctification of every deed, and word, and thought.

Every Christian is sent to work the work of God ; he bears the peace of God in his heart ; he is sent to work a work of such surpassing importance that the *Eternal Son of God* left the bosom of His Father in order to accomplish it. Yet so weak and frail and mean-spirited is man that, notwithstanding the glory of the work, notwithstanding the blessing it brings with it, he shrinks from it ; he cannot summon heart for so mighty an enterprise.

“The work is too hard, too laborious, too difficult.”
“Man is too much in the dark, too blind.”

“How can I presume to set myself up as a teacher of others ? ”

Such are a few of the excuses that people are wont to bring forward for shrinking from the work which Christ sends them to do.

To all, however, our Lord gives a complete answer. When He had given His charge to His disciples, when He had sent them on the same Mission on which He had been sent by His Father, "*He breathed on them and saith unto them, Receive ye the Holy Ghost.*" They were not to go forth in their *own* strength, which was *weakness*; nor in their *own* wisdom, which was *ignorance*. He gave them the Holy Ghost to strengthen them, to enlighten them, to breathe life into their words and power into their arguments.

And the same Holy Spirit is still granted richly to all who have received Christ into their hearts as their Saviour, and have given themselves up to God to work their Master's work.

These are the precious blessings granted to those who seek, with true and earnest hearts, for Christ as their Saviour. He speaks peace to their souls, and shows them the way in which they are to walk.

He shows them the work which they are to do, the work at which the Angels rejoice, the work of spreading the Gospel of Salvation through every corner of the earth.

And to crown all His benefits, He gives them the Holy Ghost to strengthen them for their work, and to guide them to their heavenly home.

If anyone heartily wishes to go right, not in a proud reliance on his own wisdom and strength, but with a humble trust in God's fatherly guidance, God will not suffer him to go wrong. He will ever hear a voice behind him saying: "This is *not* the way, walk *not* in it."

Let us come, therefore, with earnest heart and soul to our Saviour for these precious gifts. Let us come to Him and seek His pardon and His peace.

Let us come to Him and seek His joy and the comfort

of His Holy Spirit. If we come to Him and seek these blessings at His hands, we may rest assured that He will give them unto us.



TWENTIETH AFTER TRINITY

(Luke xi. 33)

“No man when he hath lighted a candle putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.”

There is no need for us, like the Queen of Sheba, to take a long and toilsome journey in order to hear true wisdom: we need only pray, open our Bibles, come devoutly to the Holy Table, and we shall find access to Wisdom itself. Jesus can solve our doubts, enlighten our darkness, lead us in the right way: we can always be learning heavenly truths from Christ's lips, in comparison with which Solomon's wisdom was as nought.

Christ our Saviour, the Light of the world, shines for us in the Holy Gospels, where we can behold His brightness and see our duty and our hopes. Those who never read of Him, but let their Bibles lie unopened on the shelf, are like people putting the lamp into a cupboard and preferring to be in the dark.

If a man makes revenge, or covetousness, or any other sin his ruling principle, he turns this light into darkness.

How can such a darkened soul find his way to Heaven?

But “if thy whole body be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.”

There is the picture of a true Christian. His path is clear before him. God enlightens him with His Holy Spirit. Even in the darkest hours his lamp does not fail, until at length he comes to the Light of Everlasting Life.

We must here notice the strength of our Lord's words,

"having no part dark." All shades of night must be entirely banished.

If the light that is within the room be so dim that even the corners of the room itself are wrapped in darkness, how can it be effectual to guide the feet of passers-by?

We must carry out our cleansing thoroughly. If you serve God with only a decent outside but a foul heart, you are like a host offering his guests cups and plates which are clean outside but foul within.

Our cleansing must not stop at the hands or dress, but must be extended to heart, and words, and life. How many Christians come to Church on Sunday bright and neatly clad but grievously unprepared within? We must always remember that God looks through us, and sees us as we really are.

How deeply is the love of praise rooted in the human heart. We live for praise, and perform all our best actions with a certain secret complacency. How difficult, too, we find it to do any good deed without this poisonous ingredient stepping in.

Let us try to know ourselves and to abhor our own faults, for it is a sad thing to be esteemed Christians, that is, followers of the Son of God (the ensample of purity), if inwardly we are impure and vile.

Enter into the Holy Scriptures. Study them with delight, and introduce others to the same privilege. They are a palace full of heavenly treasure.

Our Bibles are the key of knowledge, and to have this key does not require much learning or leisure, for God's Holy Spirit assists all who approach His Word with an earnest desire to learn.

The term light is often used in Holy Scripture, especially in S. John's Gospel, as expressive of Divine truth. Nothing, surely, can be a more apt emblem than this of the heavenly instruction which Christ brought into the world. It broke upon the benighted soul, penetrated the inmost

recesses, exposed the real form and character of many a hidden thought and desire. It awakened the sleeping conscience, clearing away the dark mists which obscure the judgment, and revealed to men the true end of their personal being, and the means by which alone they must hope to attain it.

The effects of this powerful agent will vary according to the different characters and dispositions upon which it is employed.

If there be a simple and honest love of truth and a sincere desire of amendment, the heart will respond to the instruction it receives.

If, on the other hand, there be an habitual love of sin and an impatience of advice, to such the Gospel will be no "glad tidings."

Light is come into the world, yet men loved darkness more than light, because their deeds were evil.

Let us, then, walk in the light which thus shines upon us, that we may not be disappointed of our promised inheritance in the world to come.

S. Paul, in his Epistle to the Ephesians, lays great stress on the responsibility which rests on those that bear the Name of Christ, beseeching them to walk worthy of the vocation to which they are called: "Be ye therefore imitators of God, as beloved children, and walk in love, even as Christ also loved you. Let all bitterness, and wrath, and anger, and clamour, and railing be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God also, in Christ, forgiveth you."

Yonder is the Holy Sacrament prepared. Let us approach with humble, faithful hearts, not standing afar off and crying, "Christ have mercy on us," but, knowing that our sins have been washed out by our blest Redeemer, let us partake of the Feast so lovingly provided for us.



LAST SUNDAY AFTER TRINITY

IN the *Banner of the Cross* for December, 1889, there appeared a short address in English on Advent, or Christmas. I mentioned in writing to Arthur how I liked it, and asked who wrote it, and he replied that it was his.—*G. Billing.*

And he answering said unto him, Lord, let it alone this year also, and if it bear fruit, well: and, if not, then after that thou shalt cut it down.—*S. Luke xiii. 2, 9.*

To-day we reach the last Sunday of the present Christian year. We are reminded, by the Collect, Epistle, and Gospel of this day, that we are on the eve of another Advent, and that when on the next Lord's Day we assemble together in this House of Prayer a new year of grace will have dawned upon us.

There is always something touching and solemn in coming to the close of any definitely marked period of time: even in natural things men pause and reflect for a moment as they pass over any of the great boundary lines which measure out their existence—the close of the civil year, or the day by which the year of their life is reckoned, or the day which marks the conclusion of some special train of thought or action in which they have been engaged.

And so, too, the Christian who has followed the record of the Church's seasons since last Advent Sunday will doubtless experience solemn sensations at the recurrence of this day, which tells him that the Church has once more completed her annual course of doctrine and teaching, and that she is bidding him prepare himself once more to follow his Divine Master from His cradle to His throne of glory, with ever-deepening love and ever-growing realization of the mysteries of the spiritual world. On such a day as this, then, we naturally look forward and backward: we have followed step by step since last Advent the wonderful process by which we have been brought near to God and made capable of an eternity of bliss in His Presence.

Through the first division of the Christian year we contemplated the mysteries of the Incarnation, the Passion, and the Resurrection and Ascension, and the descent of the Holy Spirit, and then having summed up all that had preceded in the Feast of the Holy Trinity, we have been carried on quietly, Sunday after Sunday, through the holy teaching of the after-Trinity season, in which the great doctrines of the faith set before us in the former portion of the Christian year have been applied to daily life and practice.

And now, standing as we do at the end of one year of grace and looking onward to another, we may dwell for a few minutes with profit upon the teaching of that most gracious, yet most solemn, parable of our Lord's—the parable of the barren fig-tree.

In order that we may fully see the scope of this parable it is necessary to examine the context in which it occurs. Our Lord had just been informed, by some who were present, of a horrid massacre perpetrated by Pilate on some Galileans, who it seems had been killed in the very act of sacrificing, and whose blood had mingled with that of the victims which they were offering. Our Lord, ever anxious to recall men's thoughts from curious speculations about the fate of others, to concern for their own souls, warns them not to look upon these Galileans, or upon those righteous who had lately been crushed to death by the fall of a tower in Siloam, as sinners above all their neighbours because they had suffered such things.

“I tell you, nay: but, except ye repent, ye shall all likewise perish.”

The days were fast approaching when Jerusalem should be circled round, not with the Lord's protecting arm, but with the armies of His avenging wrath. Yet there was an undertone of mercy amid the threatening wrath; there was still a door of escape opened, there was still a glimpse of

restoration opened out to them in the words—"Except ye repent."

In order to confirm this teaching further, our Lord utters the parable of our text—"A certain man had a fig-tree planted in his vineyard."

In the great vineyard of the world the Eternal Father had planted the goodly tree of the Jewish Church: He had cast out the heathen and planted it: it had taken root and filled the land. Fair and flourishing was the Church to all outward appearance; amid the darkness of the outlying heathen she maintained the central light of Divine revelation: her stately temple, her solemn ritual, her continual sacrifices, pointed to Him who was to come; but all this fair outside was but a mockery which concealed the real barrenness of the tree.

"He came and sought fruit thereon, and found none."

This had been God's complaint of His people from the beginning: this has been the sad record of their history all along. He had warned; He had expostulated; He had threatened, but in vain. And now the patience and long-suffering of God seem to be exhausted. The Father saith to the dresser of His vineyard—His Blessed Son, to Whom all judgment has been committed—"Behold, these three years I come seeking fruit on this fig-tree and find none; cut it down, why cumbereth it the ground."

Almighty God had sought with patient and unwearied love for some practical result from the far-stretching boughs and goodly leaves of the Jewish Church. He had found, indeed, the tithe of mint, and anise, and cummin; the ostentatious prayers and alms; but He looked in vain for judgment, mercy, and faith.

Yet now, when it seemed that vengeance might no longer tarry, the voice of the Great Intercessor rose up and pleaded for a further respite: "Lord, let it alone this year also, and if it bear fruit, well; and if not, after that thou shalt cut it down."

No less than thirty-seven years elapsed between the crucifixion of our Lord and the final destruction of Jerusalem, and it was not until He had used in vain every means to win them to faith and repentance that He summoned from a far country the ministers of wrath, and felled to the earth the tree at whose root the axe had lain so long.

Although this parable has a particular application to the case of the people in whose land it was delivered, yet it bears with no less force upon the history and destinies of the individual soul in all ages.

Who can tell of the hidden inspirations, the discipline of sorrow, the lessons of chastisement, which are brought to bear upon us one by one. God multiplies around us the means of grace. He brings us within the influence of holy seasons, or places, or persons. He presents to us motives which are strong enough to overcome anything but the most hardened impenitence. He pursues us with the solicitations of His love. And when apparently nothing more remains to be done, when even the energies of Divine love seem to have exhausted themselves in vain upon the hardness of a heart resolutely bent upon sin; when the cry goes forth from Heaven, "Cut it down, why cumbereth it the ground?" there rises up from the depth of Divine Compassion which dwells in the heart of the Redeemer, the pleading petition for the further extension of the day of grace—"Lord, let it alone this year also."

Even now, in the prospect of another year of warnings and of opportunities, there may be ascending up for some among us, who have lived in neglect of vital religion, and who are ready to be snatched away in their sins—"Lord, let it alone this year also."

The lessons and the warnings of another Advent are close upon us: the goodness of God is yet leading us to repentance. May that prayer be answered, which has gone up from so many hearts to-day, that He may "stir

up the wills of His faithful people, that they, bringing forth the fruit of good works, may of Him be plenteously rewarded."

IV.

LIST OF MISSIONARIES

LIST OF EUROPEAN MISSIONARIES IN CHARGE OF
RAMNAD, 1837-1906

- 1837-8.—Hickey, W. Ordained deacon, 1837; priest, 1839; returned to Dindigul end of 1838; died, 1870.
- 1838-1854.—Under care of Tanjore missionaries, Kohlhoff and Pohle.
- 1854.—Under temporary care of Caemmerer, A. F. (missionary at Nazareth, 1838-58).
- 1856-1858.—Pope, Henry. Born, 1832, at Turnchapel, Devon; ordained at Madras, 1856; went to Nazareth, 1858.
- 1858 or 1859-62.—(From Mudalur, 1855-8.) Suter, Thomas Herbert, B.A., London University. Born in London, 1832; ordained deacon, 1855; priest, 1856, Madras.
- 1862 and 1865-6.—Strachan (Rt. Rev.), John Miller. Born, December, 1832, at Barnsley. Ex-Wesleyan preacher, M.D., gold medallist of Edinburgh, 1869. Ordained deacon, 1861; priest, 1862, Madras. Idaiyangudi, 1861-4; Nazareth, 1873-4; Madras Diocesan Secretary, 1874-9; resigned in 1882 on becoming second Bishop of Rangoon; consecrated May 1st, 1882, in Lambeth Palace Chapel; died, May 8th, 1906.
- 1886-1870.—Coyle, S. G. Ordained deacon, 1854; priest, 1856, Madras. Madura, 1854; Pulney Hills, 1855-9;

- Puthiamputtur, 1862-5; then Ramnad. Died April 16th, 1870, at Bangalore.
- 1870-72.—No resident missionary. In charge of Mr. W. Allan, schoolmaster, and afterwards of Rev. S. Devasagayam, as temporary.
- 1873-82 and 1888-9.—Billing, George, M.A., St. John's College, Cambridge. Born, November 20th, 1847, at Wye, Kent; ordained deacon, 1871; priest, 1873, Madras. Sawyerpuram, 1871; Nazareth, 1872-3; Ramnad, 1873; Madras Diocesan Secretary, 1882-3; furlough, 1884; in Calcutta, 1885; Ramnad, 1888; sick leave, 1889; retired, 1891; appointed vicar of Sturry, Kent, 1891; and of Platt, Kent, 1898.
- 1882.—The mission in charge of the Rev. W. Relton, assisted by the Rev. F. B. Matthews.
- 1883-5.—Relton, William, B.A. Queens' College, Cambridge. Born December 12th, 1857, at Ealing; ordained deacon, 1881; Antigua; priest, 1882; Madras, 1881-2; Diocesan Secretary, Madras, 1885-1891; resigned, 1892; joined S.S.J.E., Cowley, 1894; died at Poona in consequence of an accident (fall of timber on his leg and subsequent fever), 1897.
- 1882-1884.—Matthews, Fredk. Barrow (assisting Mr. Relton). Born November 9th, 1857, at Brixton; educated at Warmington College; ordained deacon, 1882; priest, 1883, Madras; Idaiyangudi, 1882-3; tr. Bahamas, 1884-6 (Mr. Vickers assisting during Mr. Relton's sick leave).
- 1886-7.—Vickers, Arthur Brotherton. Born, May 26th, 1858, in South India; educated at St. Augustine's College; ordained deacon, 1883, Madras; priest, 1888, Lincoln; Tuticorin, 1883; sick leave, 1887-8; Nazareth, 1889-92; Mutyalapad, 1892-4; Nandyal, 1895-8; invalided, 1898; died in England, April 3rd, 1899.

- 1888-89.—The Mission again in charge of the Rev. George Billing, who left on sick leave, July, 1889.
- 1889-90.—Thomas, Arthur Heber, B.A. Exeter College, Oxford. Born, August 14th, 1862, at Warmsworth; ordained deacon, 1889, by Bishop Caldwell, at Kodai-kanal; died, November 2nd, 1890, of fever.
- 1890.—Limbrick, Arthur Daniel. Educated at St. Augustine's College. Ordained deacon, 1890, Madras; priest, 1892; missionary in charge of Ramnad from November, 1890.

V.

LIST OF ASSISTANT CLERGY AT RAMNAD

- 1845, 1847-9.—Johnson, Allan. Ordained 1842, Madras; Vepery, 1842-4; Puthukotie, 1846-9; Combaconum, 1850-3; Nangur, 1854-1862. Died July, 1862.
- 1864-5 and 1876-9.—Martyn, J. D. Cuddalore, 1865-75; 1865, Yesadian Sither Gnanakan. Educated at S.P.G. College, Madras. Ordained deacon, 1866; priest, 1869, Madras; Tinnevelly District, 1866-83 and 1891-2; Madras, 1884-90.
- 1871-6.—Devasagayam, Swamiadian, 1871-6. Ordained deacon, 1867; priest, 1869, Madras; Tinnevelly District, 1867-70, 1876-92.
- 1874-7.—Gnanakan, A., B.A. Tuticorin, 1898-1900.
- 1876-1886.—Gnanaolivu, Joseph. Ordained deacon in 1875, and worked at Puthiamputtur; priest, 1878, by Bishop Caldwell. Ramnad, 1878-1886; Puthiamputtur, 1886-1892; St. Paul's, Vepery, 1892. Died in hospital from the effects of a stone thrown at him when returning from parochial work, April 29th, 1897.

- 1878-82.—Swamidasen, S. Ordained deacon, 1869, Madras; Tinnevely District, 1869-77.
- 1879-1883.—Abraham, Gnanamuttu. Educated S.P.G. College, Madras. Ordained deacon, 1879; priest, 1882, by Bishop Caldwell; at Nagalapuram, 1883-6; Tanjore, 1887-92; died March 30th, 1892.
- 1879-86.—Vedakan, Arumanayagam. Educated at S.P.G. College, Madras. Ordained deacon, 1879; priest, 1882, by Bishop Caldwell; Salem, 1887-92; died, July, 1897.
- 1884.—Vedamuttu, Samuel. Ordained, February, 1884, for Varavany and Kilanjani; 1893-4, Rajasingamangalan; 1898-1900, Nagalapuram.
- 1880-6.—Parenjothy, Gnanapragasam. Born September 10th, 1837. Educated at Sawyerpuram Seminary. Ordained, 1873, Madras; Tinnevely District, 1873-9 and 1887-92; died, March 5th, 1892.
- 1886-92.—Abraham, Vedamanagam. Educated S.P.G. College, Madras. Ordained deacon, 1886, by Bishop Caldwell. Puducottai, 1886, Tinnevely.
- 1886-92 and 1895-1900.—Sadanantham, Joseph. Ordained deacon, 1886; priest, 1889, by Bishop Caldwell; Paramagudi, 1893-4.
- 1886.—Arulanantham, Samuel. Ordained, 1892, Madras; priest, 1899.
- 1887-92.—Gnanapragasam, Daniel. Educated at Sawyerpuram Seminary. Ordained deacon, 1869; Combaconum, 1872-8; died, April 12th, 1896.
- 1887-9.—Savarimuttu, Samuel. Educated at S.P.G. College, Madras. Ordained deacon, 1887, Madras; Ramnad, 1887-94; Paramagudi, 1895-8.
- 1892-4.—Armanandhan, Samuel. Ordained, 1892, Madras; priest, 1899, Tuticorin; Mudukulatur, 1895-1900.

- 1902.—Bakkianadan, Devasagayam Suppan. Educated at S.P.G. College, Madras. Ordained deacon, 1885; priest, 1886, Madras; Salem, 1885-6; Kilakarai, 1887-92, and 1893-1900; Ramnad, 1902.
- 1902.—Desigacharry, Joseph. Jummalumadugu, 1890; Ramnad, 1902; appointed Hon. Chaplain to Bishop of Madras, 1894.
- 1902.—Arulantham Gnanamuttu.
- 1903.—Bakkianadan, R. W. G. Ordained deacon, Ramnad, 1903. (Robert Wye).
- 1903.—Vedanayagam, James. Educated at S.P.G. Theo. Coll., Madras. Master in Ramnad High School previous to ordination.
1903. Abraham Vedmonikam.

VI.

CHRONOLOGICAL TABLE OF EVENTS

- 328.—East India discovered by the Romans: Alexander marched into it.
- 1173.—Purakuma Balin, King of Ceylon, invaded Madura and took Island of Ramesvaram, where he built a temple.
- 1487.—East India discovered by the Portuguese.
- 1500.—Conquered by them.
- 1506.—Settled by them.
- 1509-1547.—Reign of Henry VIII. Papal supremacy abrogated in England and Sweden.
- 1526.—Christopher Columbus died.
- 1532.—Roman Catholic Mission. Father Michael Vaz.
- 1536-40.—Society of Jesuits established by Ignatius Loyola.

- 1542.—St. Francis Xavier arrived on the coast, and visited the Ramnad Zemindary.
- 1549.—Book of Common Prayer first published in English.
- 1600.—Peace restored to the country during the reign of Setupathy Sadeika Tever. East India Company established.
- 1620.—Madras established and Fort St. George built by the English.
- 1646.—Ramnad Kingdom divided into three portions under Tanukka Tever, Dalavoy.
- 1649 (about).—Ramnad Kingdom re-united under Ranganatha, who succeeded him.
- 1674-1710.—Reign of Ranganatha, *alias* Kilavan, remarkable for persecution of Christians. Capital of Ramnad estate removed to Ramnad from Pogalur.
- 1693.—John de Britto converted a Prince of the Setupathy's household at Ramnad, and was in consequence martyred by instigation of the Brahmins.
- 1699.—Formation of the S.P.C.K.
- 1700.—The Portuguese helped the Paravers to shake off the Mohammedans on condition of their becoming Christians.
- 1701.—Formation of the S.P.G.
- 1705-6.—Protestant Missions in India founded by Frederick IV., King of Denmark from 1699.
July 19th, 1706, Ziegenbalg and Plutschau reached Tranquebar after a voyage of eight months (embarked November 29th, 1705).
- 1709.—Letters of the above translated into English by command of George IV., Denmark, and dedicated to the S.P.G., inviting their assistance, which, in 1710 the S.P.C.K. (being not confined by charter to any particular branch of work) undertook in their place.
- 1709.—Tempest, Hurricane, Inundation.

- 1711-1725.—Ramnad Zemindary under Tiruvudaga Tever, religious enthusiast.
- 1717.—Church consecrated at Tranquebar.
- 1719.—Ziegenbalg died, aged 36. Schultz arrived and started work in Madras in 1728.
- 1737.—Sartorius started work at Cuddalore.
- 1740 (about).—Father Beschi died.
- 1740-1760.—The districts covered by missions in Tinnevely were governed, during the wars of the Carnatic, by several independent chiefs or Polygars, whose mutual hostilities desolated the country.
- 1742.—Fabricius took charge of Vepery.
- 1750 (July).—Schwartz, Poltzenhagen, and Hutteman (S.P.C.K. Missionaries), arrived at Tranquebar.
- 1758.—The S.P.C.K. Mission left Madras on account of disturbances.
- 1759.—Kiernander started work at Calcutta.
- 1760.—The Missionaries were able to return to Cuddalore and Madras.
- 1762.—Schwartz went on foot to Tanjore, and afterwards to Trichinopoly.
- 1765.—Gericke ordained at Wernigerode.
- 1766.—Mission founded at Trichinopoly.
- 1767.—Gericke arrived in India.
- 1769.—Schwartz had first interview with King Tuljagee. Peace proclamation.
- 1771.—The first mention of Palamcotta occurs in Schwartz' *Journal*.
- 1773.—Schwartz saw King Tuljagee again in prison.
- 1776.—King Tuljagee released by order of English Government. Schwartz went with the troops and announced to him his freedom.

- 1778.—Schwartz went to Palamcotta.
- 1779.—Church built at Tanjore, by Schwartz.
- 1780.—Earliest congregation formed at Palamcotta, numbering 40.
- 1780-81.—Devastation by Hyder Ali. Gericke saved the lives of seven British officers, whom he concealed in his house.
- 1785.—Gericke took charge of Vepery Mission on account of infirmity of Fabricius. Schwartz, accompanied by Sattianadan, visited Ramnad in order to establish a school; started it with ten boys. Mr. Wheatley, of Tanjore, appointed master. The reigning prince and his minister sent their children.
- 1788.—Schwartz joined by Jaenicke.
- 1789.—Jaenicke placed in charge of Palamcotta.
- 1790.—Sattianadan ordained, worked at Palamcotta.
- 1791.—Jaenicke visited Ramnad.
- 1792.—Jaenicke returned to Tanjore.
- 1793.—Ramnad ceded to the British Government.
- 1794.—Jaenicke again at Palamcotta, visiting Ramnad *en route*, and sending Sattianadan there for three months.
- 1795.—Ceylon taken by the English.
- „ Rottles returned from journey to Ramnad and Palamcotta. The Setupathy of Ramnad deposed, owing to rebellious conduct.
- 1797.—Mudalur, first Christian village, formed in Tinnevely.
- „ Fresh revolt against the Government.
- „ Jaenicke engaged in building Church at Ramnad. Schwartz writes: "There ought to be a stated Missionary at Ramnad."

- 1798.—Church built at Ramnad. Schwartz died.
- 1799.—Jaenicke placed in charge of Palamcotta. Mr. Lushington appointed Collector at Ramnad. Polygars disarmed and their forts demolished.
- 1800.—Gericke accompanied Jaenicke to Ramnad and Tinnevelly.
- „ February 15th, Church at Ramnad dedicated by Jaenicke and Gericke.
- „ May 10th, Jaenicke died.
- 1801.—Province of Tinnevelly brought under authority of the English.
- 1802.—Ramnad Zemindary permanently settled by British Government.
- „ Gericke visited Tinnevelly with Sattianadan.
- 1803.—Gericke died at Vellore, October 2nd. Poegold became senior Missionary. No recruits.
- „ (July).—Ranee Mangaleswari Natchigar, sister of Zemindar, placed on throne at Ramnad. Her reign remarkable for the charitable endowments which she made.
- 1805.—Mention of Church and Parsonage built at Ramnad by Col. Martinzi in hope that a missionary might be placed there.
- „ —John Baltham Kohlhoff visited Ramnad.
- 1806.—Centenary of arrival of two first Protestant Missionaries at Tranquebar celebrated at Trichinopoly.
- 1807.—Ranee died at Ramnad, and was succeeded by Annasami, her adopted son.
- 1811 (May 8th).—Committee of medical men met *re* fever at Bhavani.
- 1812-1813.—December to February. Epidemic of fever at Ramnad; it is reported that one in six died.

- 1814.—Bishop Middleton consecrated first Bishop of Calcutta.
- 1815.—Sattianadan died.
- 1816.—Bishop Middleton visited Madras and Palamcotta.
- 1817.—Poegold died.
- 1819.—Bishop Middleton again visited Palamcotta, finding in all only five European missionaries in Tinnevelly.
- 1822.—Bishop Middleton died.
- 1823.—Bishop Heber consecrated second Bishop of Calcutta.
- 1824.—Bishop Heber ordained the first native of India who received Episcopal Ordination—Christian David.
„ —Bishop Wilson, third Bishop of Calcutta, visited South India.
- 1825.—The S.P.C.K. Missions in South India were handed over to the S.P.G.
- 1826 (April 3rd).—Bishop Heber died at Trichinopoly.
- 1830.—Madura re-united with Trichinopoly.
- 1835.—Ceylon transferred from Bishopric of Calcutta to that of Madras.
- 1837.—Rev. W. Hickey stationed at Ramnad; 1838, returned to Dindigul.
- 1839.—A. F. C. Caemerer, ordained deacon by Bishop Wilson, was then the only S.P.G. Missionary in Tinnevelly.
- 1841 (September 19th).—Dr. Livingstone went to Africa. Bishop Caldwell ordained deacon at Ootacamund. Bishop Caldwell married Miss Mault at Nagercoil, who established boarding schools for girls, and started lace-making.
- 1844.—Kohlhoff, J. B. (pupil of Schwartz), died after fifty-eight years' ministry.

- 1854.—Ramnad placed under temporary care of Rev. A. F. Caemerer, of Nazareth.
- 1855.—Difficulties *re* Ramnad estate. Prolonged litigation, under which the estate became much encumbered.
- 1856.—Ramnad became a recognised Mission of the S.P.G.
- 1856 or 1857.—Rev. J. F. Kearns reported of Ramnad, and pleaded for resident missionary. Delhi massacre. Cawnpore massacre.
- 1857.—Agreement as to boundaries between Madras Diocesan Committee and American Mission at the instance of Rev. H. Pope.
- 1858.—Bishop Cotton consecrated fourth Bishop of Calcutta. Japan opened up. Universities' Mission to Central Africa organized. India became British possession.
- 1859.—Rev. T. H. Suter took charge of Ramnad Mission.
- 1860.—A superior Mission School building erected by the manager of the Zemindary.
- „ —March 4th. Right Rev. Thomas Dealtry, Bishop of Madras, died. Madras Diocesan Committee sold property in Province of Madura (excepting that of Ramnad Mission) to the American Mission. June 29th, Right Rev. F. Gell consecrated Bishop of Madras in Lambeth Palace Chapel. Visit of Bishop of Calcutta to Tinnevely.
- 1864.—Resident missionary at Ramnad, Rev. Dr. J. M. Strachan (since Bishop of Rangoon), assisted by Rev. J. D. Martyn.
- 1865.—Outbreak of cholera.
- 1866.—Bishop Cotton died, October 6th.
- 1870.—Rev. G. Billing arrived in India.

- 1871.—Site for erection of High School buildings at Ramnad and donation Rs. 1,000 given by the Rajah. Foundations laid September 25th by the Rajah.
- „ —English management introduced at Ramnad. Rev. S. Devasagayam in temporary charge of the Mission. Bishop Patteson murdered in Melanesia.
- 1873 (May).—Rev. George Billing took charge of Ramnad; transferred from Nazareth. February 21st, death of Zemindar Muthuramalinga Setupathy.
- 1874 (July 3rd).—Boys' Boarding School opened. By 1875 had obtained 600 adherents from five villages. (April) Mr. Winkler appointed headmaster. (June) Matriculation class formed. Singara Tope purchased as headquarters of Ramnad Mission.
- 1875 (December).—Visit of Prince of Wales to Tinnevely.
- „ Girls' School started at Ramnad by Mr. Billing. Ramnad Church completed and consecrated. (Jan. 12th, 1875) Rev. J. D. Martyn appointed assistant missionary, with headquarters at Pamban.
- 1876.—A new Church completed at Ramnad. Mr. Billing assisted by two native clergymen.
- „ —Revision of boundary proposed to Americans by Mr. Billing.
- 1876-7.—Great famine.
- 1877 (March 11th).—Dr. Caldwell and Dr. Sargent consecrated as assistant Bishops to Bishop of Madras, one for C.M.S. and one for S.P.G., worked in Tinnevely 1877-1891.
- „ —Two large orphanages founded at Ramnad for children of victims of famine. May 24th, Bishop Caldwell's first episcopal visit to Ramnad. This year remarkable in regard to accessions from heathenism, and marked by a disastrous famine and floods.

- 1878.—Bishop Caldwell visited Ramnad (second visit), August 1st. Boundary question revived by Americans. Rev. Joseph Gnanaolivu transferred from Puthiamputtur to Ramnad. Mansion House Famine Fund administered by Mr. Lee Warner. (Aug. 7th) Church Congress held at Ramnad.
- „ —Devasagayam transferred to Puthiamputtur. Succeeded by Joseph Gnanaolivu.
- 1880.—Ryot Festivals and bitter persecution of Christians. Bishop Caldwell's third visit, January 30th to February 26th.
- 1881.—Visit of Bishop of Calcutta to Ramnad as Metropolitan. Census: Population decreased $4\frac{1}{4}$ per cent. from 1871, chiefly owing to famine of 1876-7. Boundary agreement disavowed by the Standing Committee S.P.G. Visit of Metropolitan (arrived Pamban March 7th).
- 1882.—Printing press and bookbinding department opened, and other industries added. Mr. Billing transferred to Madras as Secretary to Diocesan Committee, in place of Dr. Strachan. Ramnad Mission in charge of Rev. W. Relton and Rev. F. Matthews.
- 1883.—Old mission house at Pamban which had been sold recovered by purchase. Opposition and persecution, resulting in diminution of catechumens, but increase in baptized and communicants.

Rev. W. Relton absent on sick leave. Mission left in charge of Rev. F. Matthews and Rev. A. B. Vickers. (May) Rev. F. Matthews left for England. Foundation-stone of S. Peter's, Kilakarai, laid; £100 given by Bishop T. E. Wilkinson. Rev. W. Relton returned to Ramnad. £100 sent by anonymous lady to build church at Paramagudi, dedicated to the "Patience of God."

- 1884.—Cyclone and bursting of tanks. Outbreak of cholera in boys' school. New printing press received from Ramnad. Samuel Vedamuttu ordained deacon, February, 1884, for Varavany and Kilanjani.
- 1885.—Bishop Caldwell's fourth visit to Ramnad. Centenary of establishment of High School at Ramnad. Church of S. Peter, Kilakarai, opened, October.
- 1886.—Rev. J. Sadanantham (the first native of Ramnad admitted to holy orders) ordained deacon. July 3rd, Church at Kilanjani dedicated. D. S. Bakkianadan appointed to Ramnad district.
- 1887.—Jubilee of H.I.M. Victoria observed in every town and village of Tinnevely. Mr. A. H. Thomas arrived in Madras, May 2nd, by *ss. Manora*. Agitation caused by capitation tax levied by Maravers for expenses of lawsuit against Shanars. Tinnevely address presented to Prince Albert Victor.
- 1888.—Rev. G. Billing returned to Ramnad. January 8th, Bishop Caldwell's Jubilee completed. February 11th, Rev. A. D. Limbrick arrived at Madras. Arthur Heber Thomas sent to Ramnad. Rev. A. B. Vickers invalided to England. Fires in Ramnad and Pamban caused by incendiaries. Dedication of Kodaikanal Church, 4th Sunday after Easter.
- 1889.—February 24th, S. Matthew's Day, Dedication of Paramagudi Church to the "Patience of God." March 16th, V. Solomon, of Ramnad, and V. Simroc, of Nazareth, ordained by Bishop of Madras.

March 23rd, Mr. Limbrick ordained deacon at S. Paul's, Vepery.

July, Rev. G. Billing went on furlough to England.

August, Mr. Limbrick joined Mr. Thomas at Ramnad.

August, Bishop Caldwell and Rev. J. L. Wyatt visited Ramnad for Confirmation.

October, Bishop Sargent, assistant Bishop in Tinnevely, died at Palamcotta.

Ramnad estates, which had been under Government management, handed over to Setupathy, on attaining his majority.

Arthur Heber Thomas ordained deacon at Kodaikanal by Bishop Caldwell. Also A. M. Satthananden, deacon; G. Eleazer and S. S. Daniel, priests.

Visit of Duke of Clarence to Tinnevely, December 3rd, 1889.

1890.—October. The village of Venkulam, 112 souls, embraced Christianity and brought trophies to Mr. Thomas to be sold for fittings for Prayer House.

October 29th. Large accession of native converts. 303 baptized at Nazareth by Bishop Caldwell.

November 2nd. Rev. Arthur Heber Thomas died at Ramnad of fever, after three years' ministry in India.

1891.—January 31. Bishop Caldwell resigned.

April. Rev. W. Relton went to England on furlough, and was succeeded by Rev. A. C. Taylor as Secretary Madras Diocesan Committee.

Visit of Fr. Benson to Madura district, including Ramnad and Paramagudi.

July. £5,000 voted by S.P.G., S.P.C.K., and Colonial Bishopricks' Fund respectively, towards endowment fund for Tinnevely Bishopric.

August 28th. Bishop Caldwell died at Kodaikanal.

October 30th. Mr. John E. Langley Frost, Worsley Scholar and Theological Student from King's College, arrived in India. Destined for Ramnad.

1892.—Rev. A. B. Vickers transferred from Nazareth to Telugu Mission.

Rev. G. Billing presented by the Archbishop of Canterbury to the living of Sturry, in Kent.

Rev. A. D. Limbrick ordained priest.

(April) Rev. A. D. Limbrick appointed Manager of Ramnad High School.

July. Fire in Mission compound. Damage estimated at Rs. 3,000. Monsoon failed. Famine, distress, and suffering in district. Changes in staff at High School. Case decided in favour of Kilakarai Church and Mission against a Mohammedan claim for site.

Church at Venkulam pulled down by non-Christians.

Rev. W. Relton joined S.S.J.E. at Cowley.

Revs. Gnanamuttu, Abraham, and Paranjothi died.

1894.—S.P.C.K. granted £75 towards new Boarding School at Ramnad.

Rev. W. Relton professed by the Society of St. John the Evangelist at Cowley, and was at once sent to their mission at Poona.

1895.—Mr. Limbrick congratulated by Madras Diocesan Committee on excellent report of High School and on the services of Rev. A. Gnanakan, Head Master.

1896.—Rev. Gnanapragasam, of Ramnad, retired. Rs. 200 per month granted by Rajah for High School scholarships.

Separate Bishopric formed for Tinnevely.

October 28th. Rev. S. Morley consecrated Bishop of Tinnevely and Madura in Madras Cathedral.

1897.—February 15th. Death of Rev. W. Relton, S.S.J.E., at Poona, owing to results of an accident. April 4th, Rev. Joseph Gnanaolivu murdered.

Jubilee of H.I.M. Queen Victoria. Lambeth Conference and Indian Famine.

First visit of Bishop Morley to Ramnad.

1898.—February 15th. Celebration of Schwartz Centenary.

May 28th. Rev. A. B. Vickers returned to England owing to illness. Rev. G. Billing appointed to Vicarage of Platt, Kent.

1899.—April 3rd. Rev. A. B. Vickers died in England.

June 18th. Mrs. Caldwell died.

Rev. A. Gnanakan transferred from Ramnad High School to Caldwell College, Tuticorin.

August. Second visit of Bishop Morley to Ramnad.

1900.—March 28th. Consecration of Thomas Memorial Chapel at Ramnad.

April 25th. Rev. A. D. Limbrick left for England on sick leave.

S.P.G. Bi-centenary, June 16th, 1900-01.

Famine.

Railway completed through Madura, Pamban, and Ramnad.

Lace School established at Ramnad by Mrs. Limbrick.

1901.—November 10th. Rev. A. D. and Mrs. Limbrick returned to Ramnad.

Rs. 591. 3. 2. awarded to S.P.G. in compensation for strip of land taken by railway from mission compound.

January 22nd. Death of H.I.M. Queen Victoria.
Bi-centenary celebrations S.P.G.

1902.—March 26th. Death of Bishop Gell (Dr. F. Gell, Bishop of Madras), at Coonoor, aged 82.

Death of Prebendary Tucker, Secretary S.P.G., followed by appointment of Bishop Montgomery.

Rev. J. Desigacharry transferred from Jummalumadugu to Ramnad.

Rev. D. S. Bakkianadan transferred to Ramnad as personal assistant to Rev. A. D. Limbrick.

August 8th. Railway opened to Ramnad.

Floods.

1903.—Resignation of Dr. S. Morley, Bishop of Tinnevely. Temporary supervision of Diocese undertaken by Bishop of Madras.

1905.—February 2nd. Consecration of Ven. A. A. Williams, Archdeacon of Madras, to Bishopric in Tinnevely and Madura. September: Visit of Bishop and Mrs. Williams to Ramnad.

November 1st (All Saints' Day). Death of Rev. Jacob Gnanaolivu at Trichinopoly.

1906.—Death of Dr. Strachan, Bishop of Rangoon, formerly missionary at Ramnad.

(November.) Great distress caused in Ramnad and all Missions in the District by failure of Messrs. Arbuthnot's Bank at Madras.



THE KING'S MESSAGE

THE King of kings on earth came down
To set His people free;
For them He wore a thorny Crown,
And died on Calvary.

The King of kings rose from the grave,
Which could not hold Him long;
And children whom He died to save
Through Him may rise from wrong.

The King of kings went up on high
To do His Father's will,
And from His Throne beyond the sky
He rules His subjects still.

The King of kings gave this command,
Before He went above:—
“Go ye, and preach in every land
The Gospel of My Love.”

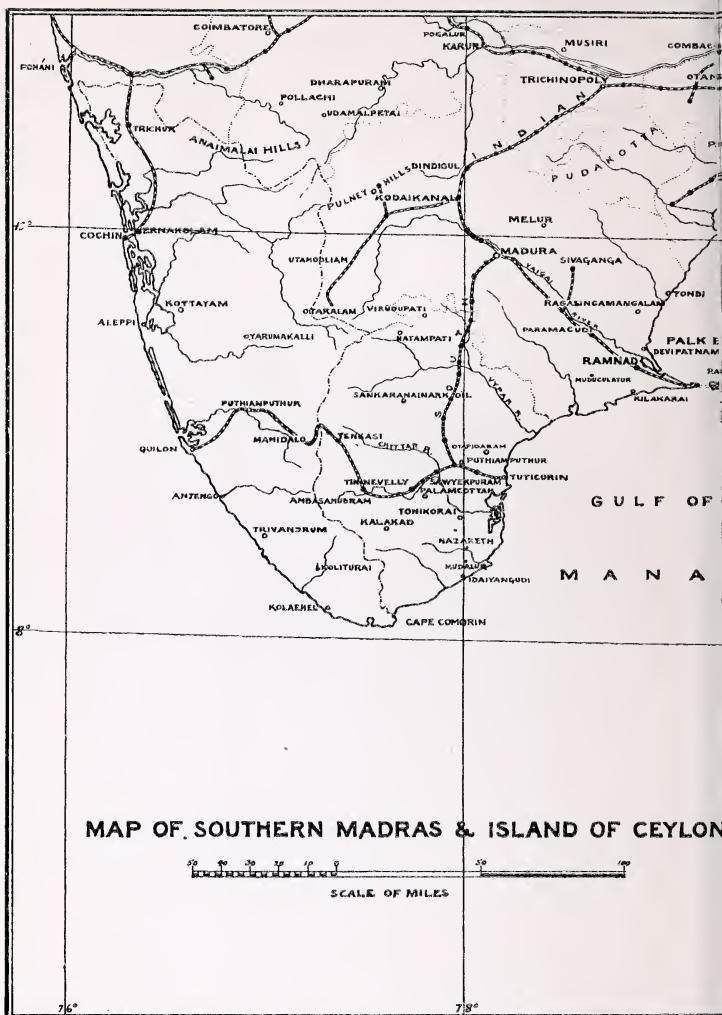
Then let us pass His Message on
To regions far away,
And tell of all that He has done,
And all His Love to-day.

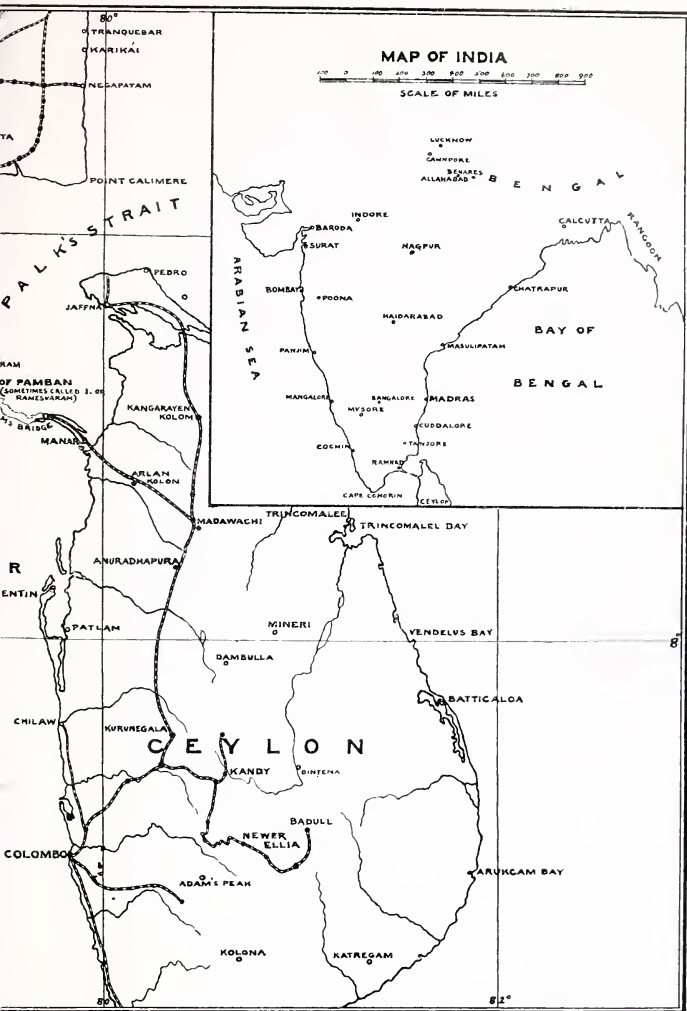
So when the King shall come in quest
Of jewels for His Crown,
The children of the East and West
Shall gather round His Throne.

*And may the glorious King of kings
Vouchsafe indeed to bless
Each heart that prays, each voice that sings,
And grant HIS WORD success.*

(S.P.G. Bi-centenary, June 16th, 1900-1901.)







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